

**THE DIACONAL ROLE OF THE ROMAN CATHOLIC CHURCH WITHIN THE
DIOCESE OF LINDI SOUTHERN TANZANIA: AN ASSESSMENT OF ITS
TRANSFORMATIONAL DEVELOPMENT**

By

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DECLARATION

I, John Francis Kamwendo, declare that this dissertation is a product of my own original work, which I am the owner of the copyright unless otherwise stated. The conclusions that have been reached are my own and may not be attributed to any other individual, group or association. In addition, I declare that I have not previously in its entirety or in part submitted to any other institution to obtain any qualification.

Signature

Date

ABSTRACT

This research study addresses the assessment of the role of the Roman Catholic Church in addressing poverty within the Diocese of Lindi in Southern Tanzania. The study is interested in assessing whether the Roman Catholic Church in the Diocese of Lindi is fulfilling its mandated role of *diakonia* – the ministry of service, philanthropy (initiatives for communal good focusing on excellence of human life), and Christian love to ones neighbor and its role, commitment and application within the Diocese. In addition, this research will focus on the assessment of the fulfillment of the diocese's diaconal role of empowering the rural poor to “develop their capacity and skills so that they become competent decision makers with their confidence to act on their choices” (Roy and Hartigan 2008:67).

In this study, efforts are made to study poverty from the reality experienced by the poor in the Diocese of Lindi. The component themes in this research study are:

- The research design of this study and the literature review; relative to Diakonia; Catholic Social Teaching of the Roman Catholic Church; and Bryant Myers' framework for Transformational Development.
- The experience of poverty, diakonia, Catholic social teaching and transformational development by the respondents, with specific reference to the selected parishes in the Diocese of Lindi.
- A reflection of the reality of poverty from what emerged in literature with empirical qualitative research that is conducted among the poor.
- This research study suggests a model of Diakonia, which is contextual, relevant and liberating.

Focusing on the Scriptures, the social teachings of the Church, the literature and listening to the poor during interview process, this research proposes that the Diocese of Lindi implement a model consistence with Diakonia that takes the following seriously:

1. The role of the church is mandated to carry out as it ministers to the poor in deed and word, guided by Christian love, to enable the poor to lead a better life (Pieterse 2001:111). Also, an African worldview¹, which focuses on communal and systemic approaches to life and its problems.
2. The Roman Catholic Church deals with social, economic and political issues (Zalot and Guevin 2008:46). Socio-economic and political dimensions of life, with the recognition that poverty is structural and if the problems of the poor are to be dealt with effectively, the socio-economic and political structures are also to be addressed and transformed.
3. The reflection of concern for seeking positive change in the whole of human life, socially and spiritually (Myers 1999:3, 14). The poor, as living human documents, should not only be read and interpreted, but also taken seriously and regarded as central to the process of community development. The poor are to play the central role in the transformation of society. They are to be involved in the “functional priesthood of all believers” (Stevenson-Moessner 2005:21).

¹ Duncan Olumbe (2008:1-5) explains worldview as the set of assumptions and presuppositions that a person holds consciously or unconsciously about how they perceive the reality. Worldview is the underlying set of ideas that enables people to cope with life in a given culture. There is a very close relationship between worldview and religion. *African worldview* is generally classified under Primal worldview, which is the set of underlying presumptions about life in a Traditional society. The following are the useful basic themes in exploring the African worldview: *Supreme Being* - in traditional African society, there is implied and wide spread belief in a Supreme Being. African tribal societies are rich in the awareness of a Supreme Being to the extent that no native – born African is unaware of the God’s existence. *The Cosmos* - Traditional Africans believe that a Supreme Being created the cosmos. *Human Beings* – in African tribal societies, the Supreme Being created human beings. *Community* – African traditional societies place very high premium on communities. *Knowledge* – Arising from the belief in a world full of hostile spiritual powers, every physical event is believed to have an underlying spiritual cause. *Ethics* – The understanding of what is good and bad is based on the traditions passed down from the ancestors. This research agrees with *African worldview* of community that “Africans tend to find their identity and meaning in life through being part of their extended family, clan and tribe. There is a strong feeling of common participation in life, a common history, and a common destiny” (Olumbe 2008:4). This researcher agrees and affirms that people in Tanzania live the life of communion in the sense of the above explanation of the African worldview.

The local churches of the Diocese must take seriously the socio-economic and political structures that perpetuate poverty and other injustices in society. The proposed model of Diakonia described herein is offered as a contribution in the direction of community development.

OPSOMMING

Hierdie studie fokus op die evaluering van die rol van die Rooms-Katolieke Kerk in die aanspreek van armoede binne die Bisdom van Lindi in suidelike Tanzanië. Die studie is geïnteresseerd in die assessering van die rol van die Rooms-Katolieke Kerk in die bisdom van Lindi rakende haar mandaat om diakonia te vervul – die bediening van die naastediens, filantropie (inisiatiewe gefokus op die gemeenskaplike welheid ten opsigte van die uitnemendheid van die menslike lewe), en Christelike liefde in toewyding aan die naaste en die toepassing daarvan binne die Bisdom. Daarbenewens sal hierdie navorsing fokus op die assessering van die vervulling van die bisdom se diakonale rol ten opsigte van die bemagtiging van die landelike armes deur die ontwikkeling van hul kapasiteit en vaardighede sodat hulle bevoegde besluitnemers kan word wat met selfvertroue hul keuses uitoefen” (Roy en Hartigan 2008:67).

In hierdie studie, word pogings aangewend om warlike armoede soos ervaar deur die armes in die bisdom van Lindi te bestudeer. Die volgende toepaslike temas word in die navorsing behandel:

- Die navorsingsontwerp van hierdie studie en die literatuuroorsig, relatief tot die Diakonia, Katolieke maatskaplike leerstellinge van die Rooms-Katolieke Kerk, en Bryant Myers se raamwerk vir Transformasionele Ontwikkeling.
- Die ervaring van armoede, diakonia, Katolieke sosiale onderrig en transformasionele ontwikkeling deur die respondent, met spesiale verwysing na die geselekteerde gemeentes in die bisdom van Lindi.
- ‘n weerspieëling van die realiteit van armoede in die literatuur; te same met empiriese kwalitatiewe navorsing soos waargeneem onder die armes.
- Hierdie navorsing studie dui op ‘n model van Diakonaat, wat kontekstueel, relevant en bevrydend is.

Terwyl daar gefokus word op die Skrif, die sosiale leer van die Kerk, die literatuur en luister na die armes tydens die onderhoudsproses, wil hierdie navorsing voorstel dat die

Bisdom van Lindi uitvoering gee aan 'n model in ooreenstemming met die Diakonaat deur die volgende ernsting te neem:

1. Die rol wat die kerk het 'as n mandaat om die armes in woord en daad te bedien aangedryf deur Christelike liefde, sodat die armes in staat gestel word om 'n beter lewe te lei (Pieterse 2001:111). Ook 'n Afrika-wêreldbeskouing, wat fokus op 'n kommunale en sistemiese benadering tot die lewe en sy probleme.
2. Die Rooms-Katolieke Kerk se werkswyse van die hantering van sosiale, ekonomiese en politieke kwessies (Zalot en Guevin 2008:46). Sosio-ekonomiese en politieke dimensies van die lewe, met die erkenning dat armoede struktureel is en om die problem van die armes doeltreffend te behandel moet die sosio-ekonomiese en politieke strukture ook aangespreek en getransformeer word.
3. Die weerspieëling van besorgdheid oor die nastreef van 'n positiewe verandering in die geheel van menslike lewe - sosiaal en geestelik (Myers 1999:3, 14). Die arme, as die lewende menslike dokumente, moet net nie gelees en geïnterpreter word nie, maar moet ook ernstig opgeneem word en beskou word as sentraal tot die proses van gemeenskapsontwikkeling. Die armes moet die sentrale rol speel in die transformasie van die samelewing. Hulle moet betrokke wees in die "funksionele priesterskap van alle gelowiges" (Stevenson-Moessner 2005:21).

Die plaaslike gemeentes van die Bisdom moet ernstig op te neem die sosio-ekonomiese en politieke strukture wat die armoede en die ander onreg in die samelewing laat voortbestaan. Die voorgestelde model van die Diakonia soos in die tesis beskryf, word as 'n bydrae aangebied met die ontwikkeling van die gemeenskap as uitkoms.

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CHAPTER ONE

RESEARCH PROBLEM AND DESIGN

1.1 INTRODUCTION

This research focuses on “The Diaconal Role of the Roman Catholic Church within the Diocese of Lindi Southern Tanzania: An Assessment of its Transformational Development”. The title reflects that this research study addresses the assessment of the role of the Roman Catholic Church in addressing poverty of the Diocese of Lindi by fulfilling its mandated role of *diakonia* – the ministry of service, charity or love to the people – in the selected parishes: Chinongwe, Nachingwea, Nyangao, and Saint Francis Xavier. The United Republic of Tanzania is a developing country that has been upgrading the standard of living of its people through different governmental and non-governmental organizations since its independence in 1961; the Roman Catholic Church is among those non-governmental organizations. For decades the Roman Catholic Church in Tanzania has been one of the most influential organizations in community development. The Lindi region has received great support from the Roman Catholic Church to facilitate the social development of the people in different communities.

The idea of “the diaconal church” is based on the biblical message of God's command to serve others; it is the doctrine of the Church to serve others, particularly those living in poverty (Pieterse 2000:111). In order to fulfill God's command, Jesus Christ chose to do His work of preaching, healing and casting out demons without regard to political or religious position, then He handed that work onto His disciples and hence the Church. Jesus preached the Good News of the kingdom of God because this is what he was sent to do (Lk 4:43). In the ministry of Jesus Christ, God is inaugurating His eschatological reign and He is doing it among the poor, the disfranchised and the

despised. It is in this service of love and concern for others of Jesus to the people that the church must act (Phan 1984:19).

This study will focus on the ministry and service provided by the Roman Catholic Church in Tanzania, especially in the Diocese of Lindi; the problem statement as to why this study is specifically being conducted, the framework for transformational development, and the research methodology that will be employed.

1.2 BACKGROUND OF THE STUDY

Tanzania, the former Tanganyika, which was united to Zanzibar in 1964, is a country in East Africa where the *Arabs*² established a colonial government, slave trade, and social contacts through the religion of Islam. The Arabs were overtaken by the Europeans who came as colonizers, and by the missionaries who brought Christianity to the region. Christianity became influential chiefly through social services such as hospitals and schools. After gaining independence in 1961, the country was divided evenly, one-third Muslims, one-third Christians and one-third traditionalists (Baur 1994:490). The major Christian denominations that carried out the early evangelization of the country were Catholics, Lutherans (with Moravians) and Anglicans.

In 1885, Germany officially claimed possession of the Tanganyika territory and named it German East Africa. Almost immediately the Protestants in Germany became interested in the colony and several German Protestant missions sent missionaries to the new colony (Spear and Kimambo 1999:170). It was not until the 1860's that Roman Catholics arrived in Tanganyika (Tanzania) and established permanent mission stations (Hildebrandt 1990:181), the success of the Roman Catholic Missionaries at this time

² Abdulaziz Y. Lodhi (1994:88) affirms that the earliest concrete evidence of Arabs (Islam and Muslims) in Eastern Africa is a mosque foundation in Lamu, Kenya where gold, silver and copper coins dated AD 830 was found. Later, Arabs were invited by the local rulers to participate in ruling people as early as AD 1007. In 1729, the Portuguese were pushed to Mozambique and the coast of Somalia, Kenya and Tanzania came under Oman/Arab influence in which the Arabs established direct rule. The Arab influence in the Coast of East Africa is about five centuries.

lead to the establishment of the Roman Catholic dioceses in the country. A number of Catholic dioceses in Tanzania have celebrated their Jubilees – hundred years since the arrival of the first missionaries in their areas. The Catholic Diocese of Lindi celebrated its Jubilee in 1997, in a ceremony attended by church leaders, government officials, traditionalists, Muslims and Christians from throughout the diocese, the country and the world. During the time of the Jubilee, the Diocese of Lindi had 29 parishes and 52 priests, (three were Benedictine missionaries), and more than 250 native nuns (Baur 1994:494).

Despite the Jubilee celebration of Christianity, the Lindi Diocese and most of its people in rural areas, have not grown holistically – concerned with wholes rather than analysis or separation into parts, and continue to suffer from poverty. The Lindi region is one of the least developed regions in the country of Tanzania. Like most of the so called “Third World Countries”, Tanzania is laboring under a poor economy due to both internal and external influences. According to Magesa (1991:19), in Tanzania the effects of a weak economy that has increasingly become weaker are now quite evident and tangible. The fact is, the few who have wealth are becoming richer and the poor majorities are becoming poorer. Add to this fact that most receive grossly inadequate salaries and wages; sky-rocketing prices; a constant devalued currency and a heavily bureaucratic system. These characteristics give rise to the number of social, economic and political problems that have manifested themselves in today’s society in Tanzania. The Church has a diaconal role to play in empowering the people in Lindi and Tanzania, as they continue to be faced with these social ills. Although the government of Tanzania is aware of the plight of the people and gives the impression that it is fighting to eradicate the problems, the fact remains that the unique role which the Christian churches must assume is essential if conditions are to improve for those living in poverty.

The pastoral situation in the Lindi Diocese is not much different from that of other Roman Catholic Dioceses in Tanzania. The Second Vatican Council brought new life to this Church through “inculturation” of the Kiswahili language to the Bible, the liturgical

books, and the composition of the hymns of the Mass in order to make Christianity part of the people's lives. The Second Vatican Council speaks clearly to the position of the Roman Catholic Church towards social development as the Church has the responsibility of spreading the light of the Gospel to people regarding contemporary social questions (Pope Paul VI 1967 – *Populorum Progressio* #1).

In addition to the clergy, the Roman Catholic Church in Tanzania is governed by Lay Council's at all levels. Examples of such councils in the Lindi diocese are the Legionaries of Mary; and the Patronage of the Saints; the "Catholic Women Organization" (WAWATA); the Christian Professionals of Tanzania (CPT); the Young Christian Workers of Tanzania (VIWAWA); and the Tanzania Young Catholic Students (TYCS). The latter four organizations are well organized from the local to the national level. For instance, WAWATA coordinates Catholic women's social service in the country. They represent, support, and defend the rights of women, and elevate the dignity of women through education and development (Magesa 1991:21-29).

For effective pastoral work, the Roman Catholic Church introduced a system of Small Christian Communities (SCCs)³ – *Jumuiya Ndongo Ndogo za Kikristo* – and the involvement of lay people in Church activities became significant. Today Catholics are being divided into small Christian Communities of 10 to 20 families each. From these small Christian Communities, leaders are selected to represent the faithful in sub-parishes, parishes, the diocese, and in the National Lay Council. Therefore, the local faithful have been instrumental in raising the economic self-sufficiency of the local

³ Agapit J. Mroso (1995:110-112) defines Small Christian Community as "a caring, sharing, faith reflecting, praying and serving community in which on going Christian formation takes place." The coinage of the phrase *Small Christian Communities* (SCCs) by the East African Bishops at their plenary session in Nairobi in 1976 was an attempt to describe the same kind of phenomena as the *Basic Ecclesial Communities* (BEC) of Latin America. However, "interesting to note is that the Small Christian Communities are not attributed to the Basic Ecclesial Community or the Latin American model which appeared in Brazil in 1956 prior to Vatican II. Their value can not be judged according to their involvement in the fight for social justice." Nevertheless, the Small Christian Communities can learn a lot from the Basic Ecclesial Communities.

church. Together with the clergy, they prepare the church programs and budgets, including the maintenance of the clergy and catechists, and they fund raise as well. These communities become the local churches with leaders, liturgical services and shared social life. Where these have succeeded, the church is healthy and alive with a strong lay participation in church leadership (Magesa 1991:21-29).

The Diocese of Lindi has the potential infrastructure in place to overcome social and economic problems and become self-reliant. In the diocese, each sub-parish and parish has some patrimony; church buildings, homes for priests, catechists and parish workers, small projects, and parcels of land (farms) as primary assets. In some parishes there are schools or dispensaries that function as the source of social service to the people in the area. Parishes and sub-parishes have farms where each Small Christian Community works together in order to sustain their respective parishes and the diocese. At present, farms in the sub-parishes and parishes in the Lindi diocese are not used effectively. It is the conventional wisdom that this is due to poor administration, lack of skills in agricultural projects, and a lack of reliable markets to sell their products. These problems are grossly manifested in the wide spread poverty which affects the people in the rural areas of the Lindi Diocese (Wagner, Mchallo and Tobey 1998:1, 3). This situation creates ambiguity among the people relative to their understanding of the biblical command of *diakonia*, and the reality that the churches of the diocese do little to promote or practice it.

This leads to the ecclesiological problem, in the Roman Catholic Church of the Diocese of Lindi whereby Christians in the area tend to believe that God's redemptive work takes place only in the spiritual realm, while the secular world is left seemingly to the devil (Myers 1999:6), or to other non Christian NGO's, or the government. This is a challenge to the Roman Catholic Church in Lindi as well as the Universal Church as it struggles to be a model of unity of religion and social development.

1.3 MOTIVATION FOR RESEARCH

This research is self-initiated, and inspired by previous studies in Theology and Development. It is intended to motivate those who want to strive to do justice to evangelization – in word and deed – so that the local church provides the services it should to its people. Furthermore, the researcher is inspired to use the biblical command of *diakonia*, Catholic social teaching, and Myers' framework for the transformational development because they clearly indicate that transformational development takes place within the larger story of creation, the fall, the redemption and the second coming of Jesus Christ (Myers 1999:112). There is a sense that in every development program, stories are being merged; new stories are merged with that which already exists in the community (Burkey 1993:11; Chambers 1997:88; Myers 1999:111).

Ultimately, the motivation to use the Biblical command, Catholic social teaching and Myers' framework for transformational development comes from the facts that by their very nature are distinctly Christian (Myers 1999:211-34; Myers 2000:65). This researcher is a Christian who is steeped in the Roman Catholic Church tradition, is a native of a sub-parish known as Chiumbati, which belongs to Chinongwe Parish in the Diocese of Lindi. The researcher is devout Catholic who participated in contributing to the Church's goal of *diakonia* in liberating the poor by participating in various Christian Communities in his diocese.

This research will assess the Roman Catholic Church's diaconal role as carried out in the Diocese of Lindi. The researcher wishes to establish whether the allegations are true that with the exception of very few cases where the Church provides the knowledge and skills of social development to its faithful, most of the churches in the Diocese, at this moment in time, do not promote empowerment or foster social services in the form of handouts (Van der Walt 1999). Are people really not equipped with sufficient

knowledge to achieve sustainable development (Wagner et al 1998:5) as it is alleged? These questions serve as motivation to conduct research on the subject.

1.4 STATEMENT OF THE PROBLEM

The research question of this study is: “Is the Roman Catholic Church in the Lindi Diocese fulfilling its mandated role of *diakonia*?” This research is interested in assessing the Roman Catholic Churches’ doctrine of the precept of *diakonia* – service, ministry, and Christian love to ones neighbor – and its role, commitment, and application *within the Diocese of Lindi*. In addition, the research will focus on the assessment of whether the diocese’s diaconal role of empowering the rural poor to “develop their capacity and skills so that they become competent decision makers with the confidence to act on their choices” (Roy and Hartigan 2008:67) is being fulfilled.

For the purposes of this study, the term “*diakonia*” is as defined in the *Old and New Testament, Roman Catholic Church documents such as: the Dogmatic Constitution – Lumen Gentium and Pastoral Constitution – Gaudium et Spes; the Catechism of the Roman Catholic Church; various Papal Encyclicals, and the World Council of Churches’ (WCC) that has to do with church’s fight against poverty, sickness, and every kind of earthly need* (Collins 1990:10).

“*Diakonia*” is understood as the ministry in which the Church must serve the spiritual and physical needs of the people. It has been emphasized in the Scripture that Jesus Christ preached. *Diakonia* is therefore the effort to advance human well being and practice. One of the major responsibilities of the Church is to serve the community and be a source of encouragement as God intends (Exod. 24:8; Lk. 24:44; Jn. 12:32; 1 Thess. 2:13; Catechism of the Catholic Church (CCC) #1822; Flannery 1988; *Mater et Magistra* #64; *Orthodox Diakonia* 2009; McBrien 1995:280-281).

The Roman Catholic Church is the critical subsystem in most of the communities since it has been the institution that has developed and empowered its people spiritually and holistically – emphasizing the importance of the whole being. Conventional approaches⁴ to empowering the rural poor in the Diocese of Lindi historically have not been successful (*The United Republic of Tanzania* 2009: iv), this is evident in the poverty which is wide spread in the rural areas of the diocese.

After the missionary era in the 1990s, the Roman Catholic Church in the area began to show a gradual increase in the involvement in micro-agriculture projects in the sub-parishes, parishes and diocese. The involvement of the Church in agriculture in the area is vital since it is the main source of income of the local people; the Church also provides knowledge and skills used to empower the local people (Wagner, Mchallo and Tobey 1998:1, 20). Other social services which are not receiving the attention they deserve in the diocese are; (1) education, where some schools have been closed and (2) health centers where dispensaries are not operating to acceptable standard (Wagner, Mchallo and Tobey 1998:20). This situation adds to the prevalence of poverty among the rural people and distressed condition caused by the confused perception of the local church. The current situation, and the attitude of the Roman Catholic Church in the Diocese of Lindi toward community development in serving and empowering the people, are in stark contrast to the missionary era in the diocese from 1900s to 1980s (Baur 1994:419) and to the tenants of transformational development and are contrary to the social teachings of the Roman Catholic Church.

The objective is therefore on the developmental growth of the people in all spheres of life (socially, politically, culturally, economically, and spiritually). According to Myers (1999:129) physical sustainability, and Bragg (1987:40) Life Sustenance, which is one of the twelve characteristics of Transformation framework in development, are the most

⁴ Conventional approaches mean “traditional ways” in reducing poverty which have so far proved to be unsuccessful. Both Chambers (1997) and Korten (1987) note that the conventional approaches have dominated development activity for decades and are largely responsible for a depressing record of failure to alleviate the chronic poverty.

important factors in any transformation process. Life sustenance insists that any plan for transforming human existence must provide adequate life-sustaining goods and services to the member of the society. When the society has only minimal food, water, shelter and clothing, existence becomes subhuman, hence distorting God's provisions for humanity's well being (Bragg 1987:40). The Church in order to attain this framework in community development must step by step nurture transformational development from its beginning just like the way one takes care of a plant from planting, watering it, adding manure, weeding it, and taking care of its developmental growth with time.

There are many methods and solutions attempted to eradicate poverty and injustice by many institutions, including the Church. The problems of the underdevelopment of societies at the moment are due to the complex demands of the social realities. As a result there are many proposed solutions; the researcher believes that the circumstances of the poor in the Diocese of Lindi will be improved by abiding by the biblical command, the Catholic social teaching, and applying the framework for transformational development. A primary source of **Catholic social teaching** is the Bible. The Old Testament contains much social teaching – including the Ten Commandments, that traditionally have played a major role in Catholic social teaching and the New Testament contains many of the same themes – especially the dangers connected with wealth (Curran 2002:2). The proposed solutions of Myers (1999) **Transformational development** is a framework which is very rich as it touches all the spheres of human well being and is Christian by its very nature. Other solutions like that of Bragg (1987) in **Another Development** and Duchrow (1995) in **Life-Giving Economic Alternatives-Today** are also examples to affirm that there is a possibility of achieving the goal of holistic growth of the society.

Finally, the researcher is of the opinion that there is a need to evaluate the diaconal role of the Roman Catholic Church in the diocese and compare it with the Catholic social teaching and transformational development approach that lead us to the following question: How do the frameworks for Catholic social teaching and Myers'

transformational development challenge the Roman Catholic Church in the Diocese of Lindi in its diaconal role of empowering the poor people?

1.5 DIAKONIA, CATHOLIC SOCIAL TEACHING AND TRANSFORMATIONAL DEVELOPMENT

The following is a brief description of Diakonia, Catholic Social Teaching and Transformational Development and the link that exists between them relative to alleviating poverty. A detailed description of these concepts will be provided in the Chapter two. This researcher is motivated by the holistic view – life, deed, word, and sign as inseparable whole (Myers 1990:215) in the process of community development. He agrees with the opinion that “a holistic view of Christian witness requires that we tell our whole story” (Myers 1990:215). It is in the perception of the holistic view and alleviating poverty that the researcher embarks to the following discussion.

1.5.1 DIAKONIA

The researcher’s use of the term “diakonia” is in agreement with the way it is used in the New Testament and its application as ‘ministry’ and ‘service’ (Collins 1990:6). The concept of the ministry of the Church lies within the context of our existence as the community of God’s people who bring glory to God.

According to Grenz (2000:490) the ministry of the church is commonly summarized in three Greek terms: *martyria/kerygma* (witness), *koinonia* (fellowship), and *diakonia* (service) as well as worship. It is in our common everyday life that we seek a true community bond in corporate worship, mutual edification, and outreach to the world.

The people of God understand the concept of “*outreach*” – which we live not only to worship God, but also to serve and assist one another. Grenz (2000:506) suggests that: “*outreach constitutes evangelism and service.*” There is debate among Christians

relative to service. Some find little or no place for social action in the Church's mandate, while others are not so quick to reject service as a legitimate part of community outreach. And, some Christians have concluded that social action and evangelism are indivisible.

This researcher agrees with the concept that social action and evangelism is indivisible and that the meaning of *Diakonia* has to do "with church's fight against poverty, sickness, and every kind of earthly needs" (Collins 1990:10). Again, *Diakonia*, is the "effort to advance human well being and the practice of showing love to the human person" (*Orthodox Diakonia* 2009:13) and that one of the mandated principal responsibilities of the church is to minister to the poor in deed and word, guided by Christian love in order to enable the poor to lead a better life (Pieterse 2001:111).

1.5.2 CATHOLIC SOCIAL TEACHING

Catholic Social Teaching refers to the substantial body of writings that the Roman Catholic Church espouses and teaches concerning important social, economic, and political issues. The writings are found in Holy Scripture, those of Early Church Fathers, and from various popes and bishops' conferences, both on the national and international levels (Zalot and Guevin 2008:46).

This researcher agrees with the opinion of Curran (2002:25) that Catholic social teaching focuses primarily on changing institutions and structures. The documents of Catholic social teaching also emphasize the values and principles that should be incorporated in practice – human dignity; truth, justice, charity and freedom, and civil and political as well as social and economic human rights. In addition, Bailey (2010:43) explains that these principles can help to provide moral framework for reducing poverty and expanding ownership to the poor.

The principles of Catholic Social Teaching that are: human dignity; community and common good; participation and subsidiarity; preferential option for the poor; as well as stewardship and solidarity. Zalot and Guevin (2008:60) argue that although the principles of Catholic Social Teaching do not tell us exactly how we should act, they do offer a moral framework within specific policy decisions concerning welfare reform that must be made in society.

1.5.3 TRANSFORMATIONAL DEVELOPMENT

In the twenty-first century, “*transformation*” is the practical term that is commonly used in our society. The term has become a popular, overused and misunderstood word in organizations that deal with development. Most of the organizations that engage in understanding poverty and its alleviation hear the mandate for transformation that emerges from congress, government agencies and other institutions. Leaders and their institutions are compelled to respond to the mandate in pursuit of transformation. Bragg argued that “transformation was the biblical term that best fit a Christian view of development” (Myers 1999:95).

According to Bragg (1987:47) “*development*” becomes “*transformation*” when the elements of transformation have been incorporated in the development process. He lists the elements of transformation as: life sustenance, equity, justice, dignity and self-worth, freedom, participation, reciprocity, cultural fit, ecological soundness, hope, and spiritual transformation.

Bragg (1987:47) argues that the origin of the idea of transformation is present in the Scriptures, where “the transformation that the Bible calls us to is a transformation of both individuals and social structures that allows us to move toward increasing harmony with God, with our fellow human beings, with our environment, and with ourselves.”

Again, this researcher employs the ideas of Myers concerning transformational development. Myers formulates the components of transformational development by asking the questions and posing answers within the biblical narrative. According to Myers (1999:111) the framework of transformational development created by Christians intends to answer questions such as: “What better future? What are the goals of transformation? What is the process of change? What is sustainability? And, what ways do we think holistically?”

This researcher intends to utilize the aforementioned concept of *Diakonia* and Catholic Social Teaching that provides a moral framework for reducing poverty and expanding ownership to the poor, as well as Myers’ framework for Transformational Development in assessing the diaconal role of the Roman Catholic Church in addressing poverty in the Diocese of Lindi.

1.6 POSSIBLE VALUE OF THE RESEARCH

This work aims to assess the extent to which *Diakonia*, Catholic Social Teaching and Transformational Development result in the sustainable – community development – in the Diocese of Lindi. Korten, as cited in Myers (1999:96) defines “sustainable” as any good development that sustains and nurtures the environment. Sustainable community development is therefore a pattern of resource use that aims to meet human needs while preserving the environment so that these needs can be met not only in the present, but also for the future generations (Myers 1999:96,105,128,129).

It is incumbent upon the local church to incorporate ways to attain sustainable community development to its members (Myers 1999:129), since the Church should practice *Diakonia*. This can be accomplished by the Ecumenical movements, the Magisterium of the Catholic Church or the Tanzanian Episcopal Conference (TEC) to equip the aspirants for leadership in the Church - lay, seminarians and clergy - with the necessary knowledge of “authentic sustainable community development” in their

training or courses so that they may transform the life of the poor people in their parishes. The Ecumenical Church – representative of the whole Christian fellowship irrespective of institution or denomination – should empower and support the poor against the oppressive secular systems of the governments, which exploit them.

Various authors have called the Church to promote the community development of its members. According to August (1999:13) there is “a value in community development training for academia, the student, the church and community.” Therefore, in response to this call, this research work intends to study and assess the challenges which the Roman Catholic Church in the Diocese of Lindi experiences.

It is intended that this research will contribute to the exiting body of knowledge of Practical Theology and Missiology that make the diaconal role of the church that is relevant, contextual, liberating⁵ and empowering.

1.7 RESEARCH METHOD

This section outlines the research method used in this study including all associated methodological concerns such as qualitative approach, grounded theory, research design, population, theoretical sampling, and data analysis. It outlines the roadmap that is followed in the data collection and data analysis processes. It also outlines the strategic choices that are made with regard to the method and other related methodological choices.

⁵ The researcher’s use of the term *liberation* is in accordance to the Roman Catholic Church’s tradition, and the way the Catholic Social Teaching has applied it, which is basically different from the use in the Liberation Theology. Curran (2002:185) explains that Vatican has been critical of some aspects of liberation theology; such as too heavy a reliance on Marxism and politicization of faith brought about by a loss of transcendence and future eschatology. While, Catholic Social Teaching use of liberation is more of the universal approach that considers not only social change from the bottom up, with the poor people as the bearers of social transformation but also all of the agents involved in the social change. Despite the manifest differences and even tensions between the two approaches, even many liberation theologians regard these differences and tensions as complementary and helpful rather than opposed.

This research consists of the following major components: a review of the literature, empirical research in poor communities and the qualitative method of research.

1. Review of the literature, regarding the Roman Catholic Church, diakonia, and transformational development. In addition, the literature reviewed includes Myers' framework for the transformational development and the social teachings of the Roman Catholic Church.
2. Empirical research, which is qualitative in nature. The research uses a grounded theory approach, which refers to the theory that is derived from data from the ground, which is systematically gathered and analyzed throughout the research process (Strauss and Corbin 1996:12).
3. Qualitative method of research. The data from interviews consists of direct quotations from people about their experiences, opinions, feelings, and knowledge. In this method the evaluator is permitted to study the selected issues in depth and detail (Patton 1990:13).

The empirical component relies heavily on methods and insights from other social sciences in the spirit of multidisciplinary cooperation. This approach according to Brekke (1979:4) takes place "with care and attention that is demanded by all disciplines in the social sciences."

In this research the value of the social sciences is appreciated, as they help to address issues in a logical manner (Babbie 1989:3). According to Babbie (1989:4) such methods allow us to pierce through our personal viewpoints and get to know the world beyond our normal viewpoint. This research attempts to enter the world of the poor people and understand poverty from their perspectives, and efforts are made to "hear the voices of the marginalized from within their own contexts" (Miller-McLemore 1996). The research also attempts to come to grips with the precepts of *Diakonia*, in order to focus on the diaconal role of the church to empower the poor.

Although qualitative and quantitative methods are the two broad research methods, this research is qualitative in orientation. This is because of the interest of the research in the depth of the phenomenon of the poverty and how it can be addressed pastorally.

1.7.1 RESEARCH DESIGN

It is important to spell out how this research proceeds and unfolds; hence this section considers the research design. In emphasizing the importance of the research design, Trochim (2001) says a research design is comparable to the glue that holds a research project together. He further states that it can be thought of as a structure of the research, which also tells how all elements of the research fit together. In emphasizing the importance of a research design, Merriam (1988:6) points out that:

A research design is similar to an architectural blue print. It is a plan for assembling, organizing, and integrating information (data), and it results in a specific end product (research findings). The selection of a particular design is determined by how the problem is shaped, by the questions it raises, and by the type of end product desired.

Hence, there is the need of clearly spelling out from the outset, the design used as well as related details as to how this research proceeds and unfold.

1.7.2 QUALITATIVE RESEARCH

Merriam (1988:6) asserts that the most basic distinction in design is between experimental (quantitative) and nonexperimental (qualitative). According to McMillan and Schumacher (1989:180) in a traditional qualitative research design, a unit of analysis is the one phenomenon which the researcher selects to understand in depth regardless of the number of sites or participants. The research design chosen for this

research study is qualitative in which this researcher will use the phenomenon of poverty to study the diaconal role of the Roman Catholic Church in the Diocese of Lindi. Data will be collected from the participants through face-to-face and focus group interviews, as well as observation from the four selected parishes in the diocese. The chosen method of qualitative research and opted for is not due to any conviction that any of the two, qualitative and quantitative, is superior or inferior to the other. Rather the choice is based on the interest of the researcher in the depth of the phenomenon of poverty, as well as its suitability for the kind of research undertaken.

The researcher agrees with Marshall and Rossman (1989:9) and McMillan and Schumacher (1989:180) who point out that the qualitative research methods have been increasingly important modes of inquiry for the social sciences. Merriam, who points out that there is a growing interest in the use of qualitative research, also correctly echoes this. According to Merriam (1988:67-68) qualitative research consists of “detailed descriptions of situations, events, people, interactions, and observed behaviors; direct quotations from people about their experiences, attitudes, beliefs, and thoughts...It is of necessity a process of learning what is happening ...It is the observer’s task to find out what is fundamental or central to the people or world under observation.”

The starting point of qualitative research is: What is actually happening on the ground? What is actually happening in the praxis? This is what Van der Ven (1988:21) calls the “know what” questions. In the context of this research the major concern is with what happens in the lives of the poor in the Diocese of Lindi. This research uses a procedure by which conclusions are arrived at inductively on the basis of data collected from the perspectives of the poor themselves, in the spirit of grounded qualitative research.

1.7.3 RESEARCH PARADIGM

Mills, Bonner and Francis affirm that to ensure a strong research design, researchers must choose a research paradigm that is congruent with their beliefs about the nature of

the research. They continue to argue that in order to reach any conclusion about our own view of the nature of the truth and reality, we are influenced by our history and cultural context, which, in turn, shape our view of the world, forces of creation and the meaning of truth (Mills et al 2006:2).

Constructivism is a research paradigm that denies the existence of an objective reality, “asserting instead that realities are social constructions of the mind, and that there exists as many such constructions as there are individuals (although clearly many constructions will be shared)” (Mills et al 2006:2). In other words, individuals who deny the existence of an objective reality assume a relativistic ontological (the nature of reality) position that the world consists of multiple individual realities influenced by context. Epistemologically (the relationship between the researcher and that being researched), constructivism emphasizes the subjective interrelationship between the researcher and participant, and the co-construction of meaning. Researchers, in their “humanness”, are part of the research endeavor rather than objective observers, and their values must be acknowledged by themselves and by their readers as an inevitable part of the outcome (Mills et al 2006:2).

In this research work, in order to seek a research methodology that would provide ontological and epistemological fit, the researcher selected the paradigm of constructivism with grounded theory.

1.7.4 GROUNDED THEORY

Grounded research is a qualitative research method that was originally developed by two leading sociologists Glazer and Strauss in the 1960's; it is a methodology that seeks to construct theory about issues of importance in people's lives (Mills et al 2006:2). According to Neuman (2000:146) grounded theory is a widely used approach in qualitative research. In agreement with Neuman, Mills, Bonner and Francis, the researcher is convinced that grounded theory is still applicable during the twenty first

century despite having been developed during the 1960's. Grounded theory according to Trochim (2001) is a complex interactive process. It begins with the raising of generative questions that help guide the research. Theory is then subsequently developed from data collected (Mills et al 2006:3; Neuman 2000:49). According to Glazer and Strauss (1999:2) grounded theory is the discovery of model from data. They also say it is data which is systematically obtained from social research. Creswell (2009:13) explains grounded theory as a strategy of inquiry in which the researcher derives a general, abstract theory of process, action or interaction grounded in the views of the participants. Again, Creswell (1998:56) echoes Glazer and Strauss, albeit in different words, when they say, the intent of grounded theory study is to generate or discover a model, an abstract analytical schema of a phenomenon that relates to a particular situation.

In the opinion of the researcher, the source of this model is the praxis – practical application. In the context of this research the praxis of *Diakonia* is the object of the present research. As Creswell (1998) correctly points out, the theory is based on data from the field and not from a prior theoretical orientation. Creswell (1998:56) identifies the gist of grounded theory when he notes “the centerpiece of grounded theory is the development or generation of a model closely related to the context of the phenomenon being studied.”

This research will generate a model in terms of grounded theory. According to Neuman (2000:145) a qualitative researcher begins with a research question. Bruce (2007:52) states that a typical description of a qualitative study suggests that the method used is inductive: reasoning from the specific to a whole and focusing on the particulars rather than the general. Qualitative researchers are expected to gather rich descriptive data, ground conclusions and understanding in the data mined, not prior theories (Bruce 2007:52). To elaborate this point further, Struwig and Stead (2001:13) state that:

Qualitative researchers prefer to begin research in a relatively open and unstructured manner and may be hesitant to excessively rely on theory to provide a framework of that research.

This research attempts to approach the biblical command of *Diakonia* and poverty with an open mind. The reality of poverty as experienced by the poor is a source of a model formulation, in such a way that the model will be faithful to data or evidence collected from the participants.

1.7.5 DATA COLLECTION

Data collection is a term used to describe a process of preparing and collecting data for purposes of obtaining information, recording, making decisions about important issues as well as to pass information on to others. According to Patton (1990:12) data collection methods are options and strategies of collecting data depending on the research inquiry or paradigm.

Merriam (1988:69) affirms that the use of multiple methods of collecting data is one form of what Norman K. Denzin in his book, *The Research Act in Sociology*, calls *triangulation* – the use of more than one approach to the investigation of a research question in order to enhance confidence in ensuing findings. She explains that methodological triangulation combines dissimilar methods such as interviews and observations to study the same unit.

The rationale for this strategy is that the flaws of one method are often the strengths of another, and by combining methods; observers can achieve the best of each, while overcoming their unique deficiencies (Merriam 1988:69).

For this study the researcher gathered data through In-depth interviews and focus group interview conducted with parishioners in selected parishes of the Diocese of Lindi. This

research is pursuing, In-depth interview as the appropriate technique, especially with the stated interest in the depth of the problem of poverty. A focus group interview is an interview with a small group of people on a specific topic (Patton 1990:335). Groups are approximately six to twelve people who participate in the interview for one to two hours guided by a facilitator, during which group members talk freely and spontaneously about a certain topic. The aim of the focus group discussion is to be more than a question-answer interaction. The idea is that group members discuss the topic among themselves, with guidance from the facilitator/researcher (Patton 1990:335). In addition, this researcher will observe the context in which the participants live.

The In-depth interview is also an appropriate data collection technique for grounded theory research. As already indicated, the interest of this research is data from the perspective of the participants, namely the poor in the selected parishes in the Diocese of Lindi. According to Struwig and Stead (2001:12) it is generally in the nature of qualitative research to be interested in understanding the issues from the perspective of the research participants. They note, “in other words; you are trying to see through the eyes of participants.”

According to Hakim (1987:27), “the In-depth interview is the most common method in qualitative research, which is also commonly regarded as unstructured.” Marshall and Rossman (1989:82) also refer to this technique as “unstructured”. They also refer to it as “conversation with a purpose.”

Merriam (1988:74) says unstructured interviews are particularly useful when the researcher does not know enough about the phenomenon to ask relevant question. The unstructured interview is essentially explanatory. One of the goals of the unstructured interview is, in fact, learning enough about a situation to formulate questions for subsequent interviews. She further insists that if a researcher is to sustain his or her role, an attempt must be made to structure every interview or combine various types of interviews so that standardized information is obtained.

In an effort to structure the interview and dispel the misleading notion of an “unstructured” interview, the researcher uses an interview schedule (Appendix B). A feasibility study prior to this study helped the researcher to make necessary changes in the interview questions. For instance, further explanation was needed in Part One, question three (Appendix B), where the translation of the English word “poverty” into Kiswahili word “*masikini*” was understood by the participants to mean disability. The researcher had to use another word, “*ufukara*” instead of “*umasikini*” so that participants should be able to comprehend the concept of poverty. Again, participants found difficult to acknowledge the essence of their poverty and were unwilling to divulge because of the influence of *Ujamaa* – a political ideology of Tanzania that insists on self reliance, the researcher, therefore, had to prepare probing questions. In addition, the study revealed that time used up to collect data was found to be a major factor. In order to use the time effectively, the researcher uses the following aids as guidelines in the research process:

- Steps in data collection (Appendix C)
- Principles regarding data collection (Appendix D).

According to Marshall and Rossman (1989:83) an In-depth interview involves an interaction between the interviewer and interviewee (participant) and is designed to obtain valid and reliable information. According to Phillips (1976:227) the interviewer does not impose one’s own categories upon the informant. In this research, the word “participant” will be used instead of informant, interviewee, or subject.

Appreciating the importance of the participant’s perspective in this data collecting technique, Henning (2004:50) points out that:

Research interviews are but one of the many types of interviews, all of which assume that the individual's perspective is an important part of the fabric of our joint knowledge of social processes and of the human condition.

This research will therefore use the In-depth interview to gain information from the poor in view of benefiting from their own experience of poverty. Thus, categories, concepts and themes as well as a model will be generated from data obtained from the poor themselves in the spirit of the grounded theory.

1.7.6 ADVANTAGES OF IN-DEPTH INTERVIEWS

In-depth interviews are useful when one wants detailed information about a person's thoughts and behaviors or want to explore new issues in depth. The primary advantage of In-depth interviews is that they provide much more detailed information than what is available through other data collection methods (Boyce and Neale 2006:3). The In-depth interview has inter alia the following advantages discussed below: flexibility, participants' perspective and higher response rate.

1.7.6.1 FLEXIBILITY

The freedom that characterizes the In-depth interview technique allows for greater flexibility to follow up on things that one learns within the interview process (Babbie 1989). The flexibility according to Marshall and Rossman (1989:45) allows the research to "unfold, cascade, roll and emerge". Patton (1990:41) insists that flexibility is open to adapting inquiry as understanding deepens and/or situations change. It avoids getting locked into rigid designs that eliminate responsiveness, and pursues new paths of discovery as they emerge. It is flexibility that according to Nachmias and Nachmias (1981) allows for greater control of the interview situation.

1.7.6.2 PARTICIPANT PERSPECTIVE

The In-depth interview by its very nature allows for reality construction from the point of view of the participant (in some called informant or subject). The study therefore tries to say more about the reality of poverty and the needs of the poor. This is done from the perspective of the participant (Merriam 1988). After all, it is the participant who is exposed to the devastating impacts of poverty. Babbie (1989:267) says that the participant has a direct, personal knowledge of the subject under the study. The researcher's knowledge is usually only academic and all that the researcher does is articulate the reality in academic language. In the context of this research, the poor are the ones who bear the harsh realities of poverty. They know poverty first hand. One could even argue that they are the real "experts" on matters of poverty.

Allan (1991:178) says *participant perspective* involves understanding the actions of participants on the basis of their active experience of the world. Allan goes on to say that the participants are not seen as objects with given properties, attitudes, norms, and behavioral characteristics that can be measured. They are actors whose frames of references need detailed investigation before their actions can be adequately interpreted or explained. Allan (1991) calls this an inquiry from the inside rather than from outside. Merriam (1988:76) says a good participant is one who can express thoughts, feelings, opinions, and his or her perspective on the topic being studied.

In this research, the insight and knowledge is therefore obtained from the poor themselves. In this process, the "living human documents" (participants) are allowed to speak for themselves.

1.7.6.3 HIGHER RESPONSE RATE OF AN INTERVIEW

The most common form of interview is the person-to-person encounter in which one person elicits information from another (Merriam 1988:71). The person-to-person

encounter that is typical of an interview offers the advantage of a higher rate than other data collection techniques. Associated with this is the obvious advantage of being able to observe while asking questions in a face-to-face encounter.

According to Babbie (1989:244) and Nachmias and Nachmias (1981:192), this person-to-person encounter attains a response rate that is higher than mail surveys or questionnaires. Participants who would normally not respond to a mail questionnaire can be reached personally. This includes potential participants who have difficulties in reading, or those not willing to write or mail questionnaires. Babbie (1989:244) further notes that the participants seem more reluctant to turn down an interviewer standing on their doorstep than they are to throw away a mail questionnaire.

1.7.7 LIMITATIONS OF IN-DEPTH INTERVIEWS

There are a few limitations and pitfalls when using in-depth interviews. Among those limitations or disadvantage of the In-depth interview, is that the participant may feel like “a bug under a microscope” and be less willing to open up than in the relaxed atmosphere of a group. In addition, in-depth interviews can be a time-intensive evaluation activity because of the time it takes to conduct interviews, transcribe them and analyze the results (Boyce and Neale 2006:3).

Boyce and Neale (2006:3) suggest that a skilled interviewer can overcome the problem of the participants to a large degree, through the establishment of good rapport and trust. Also, in planning ones data collection effort, care must be taken to include time for transcription and analysis of the detailed data.

1.7.8 POPULATION

While this research is interested in poverty in general, the population is narrowed to just a few individuals within selected parishes in the Diocese of Lindi that consists of the

poor in towns and villages. A decision about the total number of participants is only indicated at the end of the research since in grounded qualitative research it is not necessary to predetermine the number of participants (as it is the case with quantitative research). Based on a pilot study and previous experience in research of this nature, however, this researcher will tentatively decide on the number of participants, which will finally depend on the quality and nature of information gained. For the purpose of this study, four groups of approximately eight participants will be interviewed. This information will be reviewed after each interview.

Narrowing down of the study becomes necessary for practical reasons, as well as to facilitate management of the study. Boyce and Neale (2006:3) speak of *prone to bias* as being an inevitable weakness of the study. This limitation makes it impossible to make assertions about poverty for a number of reasons. Invaluable lessons about the poor and their diaconal needs can still be learned regardless of the limitations. Every effort should be made to design a data collection effort, create instruments, and conduct interviews to allow for minimal bias. Generalization is usually not a great concern in qualitative and grounded research method. The concern is more with the depth and quality of information.

1.7.9 THEORETICAL SAMPLING

Theoretical sampling is a method used in qualitative research that is in contrast to the rigorous statistical sampling methods used in quantitative research. Sampling is a process of selecting units (e.g., people, organizations) from a population of interest so that by studying the sample we may fairly generalize our results back to the population from which they were chosen (Patton 1990:177). In terms of this theoretical sampling the process of data collection and the associated volume of participants are controlled and determined by emerging theory as one proceeds with data collection. Participants are theoretically chosen as theory emerges from collected data (Patton 1990:177-8).

Unlike quantitative research, grounded qualitative research does not rely on statistical sampling methods such as random sampling or probability sampling. According to Struwig and Stead (2001) sampling procedures for quantitative research differ from qualitative research in that random selection and generalisability are not primary consideration (Struwig and Stead 2001:121; Glazer and Strauss 1999:45; Neuman 2000:196).

Rather, qualitative research relies on theoretical sampling. Glazer and Strauss (1999:45) define theoretical sampling as:

The process of data collection for generating theory, whereby the analyst jointly collects, codes and analysis his/her data and decides what data to collect next, and where to find them in order to develop his/her theory as it emerges.

According to Creswell (1998:57), participants are theoretically chosen in order for theory to emerge from collected data. Thus, in the selection of participants, the initial decision is not based on a preconceived theoretical framework, as is the case with quantitative research (cf. Glazer and Strauss 1999:45). The theoretical sampling is also called *purposeful sampling* (Struwig and Stead 2001:121). In terms of this purposeful sampling, the focus is on the depth or richness of the data obtained. Struwig and Stead (2001) say that purposeful sampling is not concerned so much with random sampling as it is with a sample of information-rich participants. This is with no regard for the representativity of the sample. Neuman (2001:196) says that qualitative research rarely draws a representative sample from a huge number of cases. According to Struwig and Stead (2001:125), it is not possible to pre-determine the ideal sample size, as one must consider the purpose and goals of research. Thus, the sample is not selected and drawn in advance, as it is the case with quantitative research. As to how many participants are interviewed in the end depends not so much on a predetermination, but on whether the categories of information required are saturated.

Glazer and Strauss (1999:61) correctly drive the sample point home when they say: "... the sociologist trying to discover grounded theory cannot state at the outset how many groups will be sampled during the entire study... as he or she can only count the groups at the end."

One can only stop sampling different categories of information once the saturation point has been reached. This is what Glazer and Strauss (2001:61) refer to as theoretical saturation. They rightly point out that "the criterion for judging when to stop sampling the different groups pertinent to a category is the category's theoretical saturation."

This means that the saturation point is reached when no other data is discovered. One reaches saturation by joint collection and immediate analysis of data. Thus, the two processes, data collection and analysis run concurrently. According to Merriam (1988:51) theoretical sampling forces researchers to consider what groups to observe, when to observe them, when to stop observing them, and what data to gather.

In addition, a stratum is a subset of the population that shares at least one common characteristic. Stratified sampling is a commonly used probability method that is superior to random sampling because it reduces sampling error (Patton 1990:174). Examples of stratum might be males and females, managers and non-managers. In this study, the researcher will first identify the relevant stratum and their actual representation in the population. The sample will be large enough to confirm that the stratum represents the population.

In the context of this research study, participants will be selected from four parishes of Chinongwe, Nachingwea, Nyangao and St. Francis Xavier within the Diocese of Lindi where their communities consist of poor members. While interviews are approximated to involve twelve participants from each parish, the following categories will also be taken into consideration; age (old or young), gender (male or female), employment (the

employed and unemployed), level of education (educated and illiterate), owning a home or renting.

1.7.10 DATA ANALYSIS

This research uses grounded theory analysis in analyzing data. According to Henning (2004:114), grounded data analysis is a tool for constructing substantive models.

Neuman (2000:418) underlines the fundamental difference between quantitative and qualitative research, in that unlike quantitative research, which is standardized, qualitative research is less standardized. Being less standardized is not necessarily non-scientific as it is usually alleged. In the case of the grounded theory and qualitative research in general, one does not wait until all data has been completed to analyze it, as it is the case with qualitative research.

Bruce (2007), states that a key characteristic of grounded theory is the use of an emergent design. Creswell, as cited in Bruce (2007:57) defines emergent design as: “A process whereby the researcher collects data, analyzes it immediately rather than waiting until all data are collected, and then bases the decision about what data to collect next based on this analysis.”

According to Neuman (2000:163) qualitative researchers form new concepts or refine concepts that are grounded in data. Concept formation is an integral part of data analysis and begins right at the beginning of data collection. Neuman (2000:163) says: “A qualitative researcher analyses data by organizing it into categories on the basis of themes, concepts, or similar features.”

Thus, as these categories, themes and concepts emerge from data, they are analyzed before proceeding to the next interview. Theory formulation process and model formulation already begin at this point. In this process the researcher looks for patterns

or relationship while still collecting data. Subsequently the preliminary result of data analysis guides subsequent data collection (Neuman 2000:419).

According to Trochim (2001:160) data analysis in grounded theory includes the following key analytical strategies:

1. *Coding*: this refers to the process of categorizing data and describing the implications and details of the categories identified. Initially one does *open coding*, considering the data in minute detail while developing some initial categories. Later, one moves to more *selective coding* where one systematically codes with respect to a core concept.
2. *Memoing*: This is a process for recording the researcher's thoughts and ideas as they evolve throughout the study. Early in the process these memos tend to be very open while later on they tend to increasingly focus in on the core concept.
3. *Integrative diagrams (tables)*: Tables are used to pull all of the themes and details together to help make sense of the data to the emerging theory.

The major part of research data collection was done through face-to-face and group interviews. While the collection process is still underway, data is analyzed, albeit in a preliminary way, with the help of grounded theory analysis, using the above mentioned three-pronged analytical strategy of coding, memoing and developing integrative diagrams and sessions.

The research plan is represented as follows:

Step	Description	Expected output
1	Review of literature on diakonia, Catholic social teaching of the Roman Catholic Church, transformational development and research methodology.	Chapter one: Introduction of research problem and design
2	Review of literature in research method and choice	Chapter Two: Diakonia in

	of qualitative, grounded theory method as well as literature from Roman Catholic Church, Diakonia, World Council of Churches, and Transformational Development	the Roman Catholic Church, the World Council of Churches and Transformational Development
3	Briefly outline the context on which this research is based.	Chapter Three: The Tanzanian Context
4	Categories to keep in mind such as: the demographic profile of the participants; interviews; development of categories, themes, and concepts.	Chapter Four: Diakonia and The Role of Addressing Poverty in the Diocese of Lindi.
5	Process of a data analysis: coding and memoing process; and making sense of emerging theory from the voices of the poor that are in consistence and contrast with literature.	Chapter Five: Process of Data Analysis – Similarities and Differences from Literature
6	A Reflection on: Diaconal role of the Church in the contemporary society	Chapter Six
7	Findings, Conclusions and Recommendations	Chapter Seven

1.7.11 ETHICAL CONSIDERATIONS

In planning and conducting research, as well as reporting research findings, researchers have to fulfill several obligations in order to meet the ethical standards. Merriam (1988:178) states that: “Professional codes and federal regulations deal with issues common to all social science research – the protection of subjects from harm, the right to privacy, the notion of informed consent and the issue of deception.”

The researcher in this study, like all research projects, gives due consideration to ethical considerations that must be taken seriously. The study pledges to be sensitive to ethical issues that, according to Babbie (1989:472), “are required in all research.”

In this research, this sensitivity relates to mainly the following: the welfare of participants and the community to which they belong, voluntary participation and confidentiality.

1.7.11.1 WELFARE OF PARTICIPANTS

This study focuses on the poor of the Diocese of Lindi in Tanzania. Typically of all social sciences research, this is conducted in such a way that the rights and welfare of the participants are not violated. Nachmias and Nachmias (1981:318) say that “it is never the intention or major interest of conducting research to encroach upon the rights and welfare of the participants.” The objective of most social scientists is to contribute to the development of systematic knowledge. This study is therefore carried out in the spirit of doing no harm to participants and where there is a possibility of such harm to eliminate such a possibility. In support of this, Babbie (1989:474) says, “social research should never injure or harm the people being studied.” This concern also extends to the welfare of the community to which they belong. The study concedes that there might be other unforeseen dilemmas along the way with regard to the welfare of the participants. The research therefore proceeds with utmost care and vigilance never to expose participants to any harm whatsoever.

The clearest instance of this norm in practice concerns the revealing of information that could embarrass or endanger their professional, social status, and sanctity of their privacy. This danger holds true for the poor and their community as they participate in this study. This study, like all other empirical research, can potentially endanger the poor personally, their home life, friendship, jobs, etc. Babbie (1989:474) says it is even possible to harm participants psychologically. He says a researcher must be aware of even the subtlest dangers and guard against them.

Therefore, it is for that reason that the identity of participants will not be revealed in this study. Instead the participants will be identified each by letters of the alphabet starting

with the first, for example, participant A, B, C, etc. depending on the point at which theoretical saturation will be reached.

1.7.11.2 VOLUNTARY PARTICIPATION

In the research, the participants should be informed that participation in the study is voluntary and that failure to participate in the study or withdrawal of consent will not result in any penalty or loss of benefits to which the participants are otherwise entitled (Patton 1990).

In addition to the above, the study tries in as far as possible, to adhere to the norm of voluntary participation. Babbie (1989:473) endorses this norm and adds that this is a norm that is far easier to accept in theory than in practice. This study therefore, proceeds with the recognition that it is difficult to adhere to this norm. In selection of the participants, letters were given to prospective participants to establish their willingness to participate (Appendix A).

1.7.11.3 CONFIDENTIALITY

The other important norm of social research in the protection of subjects is that of providing confidentiality and anonymity. The latter, though ideal, is ruled out in the use of interview as a data collection technique. The best therefore that one can do is to promise never to identify the participants publicly in an effort to maintain confidentiality.

Patton (1990:213) emphasizes the importance of assuring the participants confidentiality:

Those who advocate covert research (gathering information from participants – in whatever form – without the participant’s knowledge or consent) usually do so with the condition that reports conceal names, locations, and other identifying

information so that the people who have been observed will be protected from harm or punitive action.

This is meant to protect the legitimate rights of the participants.

Finally, the study tries in, as far as is humanly possible, to adhere to the above-mentioned norms that Babbie (1989) says are easier to accept in theory than achieve in practice. He also points out that any research one might conduct runs the risk of injuring other people. He says there is no way the researcher can ensure against all possible injuries (Babbie 1989). This study concedes that and accepts the difficulties of adhering to these norms, and will make every possible effort to guard against that from occurring.

1.8 DEFINITION OF KEY TERMS AND CONCEPTS

Assessment: as in Oxford English Dictionary, assessment is the process of gathering and judging evidence in order to decide whether a person, learning community, or institution has achieved a standard or objective.

Catholic Social Teaching: refers to the substantial body of writings that the Catholic Church maintains concerning important social, economic and political issues. These writings come from various popes and bishops' conferences, both on the national and international levels. Their purpose is to demonstrate how we are called to live our Christian faith in the world (Zalot and Guevin 2008: 46).

The term "Catholic social teaching" today describes the hierarchical documents of the Catholic Church that deal with social issues, beginning with encyclical *Rerum Novarum* of Pope Leo XIII in 1891 – although Catholic social teaching involves more than just these papal documents (Curran 2002:6).

Charity: as in Oxford English Dictionary is the word originated from the French word "*charite*" and Latin "*caritas*" which means preciousness, dearness, and high price.

Charity is usually understood as the giving of help to those in need who are not related to the giver.

In Christian theology, *caritas* became the standard Latin translation for the Greek word ἀγάπη (*agape*) meaning an unlimited loving-kindness to all others, such as the love of God. In the Catechism of the Roman Catholic Church (1994) charity “is the theological virtue – foundation of Christian moral activity which animates and gives its special moral character – by which we love God above all things for his own sake, and our neighbor as ourselves for the love of God”(CCC #1813,1822). Jesus Christ makes charity the *new commandment*. By loving his own “to the end”, he makes manifest the Father’s which he receives. By loving one another, the disciples imitate the love of Jesus which they themselves receive (CCC#1823).

Christian ministry: the words *minister* and *ministry* as transliterated from the Latin of the Vulgate – an early 5th-century Latin version of the Bible and largely the result of the labors of Saint Jerome – correspond to the Greek *diakonos* and *diakonia* (Léon-Dufour 1988:358). In the Vulgate, *minister* renders the Hebrew *mesaret* – refers to temple service or its correlates (cf. Ex. 24:13, Joshua, the servant of Moses).

However, from the time of the Old Testament, the reality of a religious ministry, fulfilled among the people of God by men holding title to certain religious functions, and is something well attested: the kings, the prophets, the trustees of the priesthood are servants of God who exercise mediation between Him and His people. In the New Testament Jesus taught His apostles to look upon their function as service (Mk 10:42ff). It is therefore in the Church, which Jesus Christ founded which exercises the ministry of His Word and His grace (Léon-Dufour 1988:358).

Church: is the term originated from the Greek language *ἐκκλησία* (*ecclesia*) referring to the assembly of the people as a political force, and is the term by which New Testament writers denote the society founded by Our Lord Jesus Christ (Léon-Dufour 1988:72).

The derivation of the word has been much debated. It is now agreed that it is derived from the Greek *κίριακον* (*cyriakon*) that is Lord's house, a term that from the third century was used, as well as *ecclesia*, to signify a Christian place of worship; the Church is "the world reconciled" (CCC#845).

In the Septuagint (LXX), the word *ecclesia* describes an assembly convened for a religious act, often of worship (Deut 23; Ps 22:26). It corresponds to the Hebrew word (*קָהָל* - *qahal*), which is used especially by the Deuteronomistic school to describe the assembly at Horeb (Deut 4:10), on the steppes of Moab (Deut 31:30), or in the Promised Land (Judg. 20:2; Jos. 8:35). The choice of *ecclesia* by the LXX was doubtless influenced by the assonance *qahal*, *ekklesia* (Léon-Dufour 1988:72).

Jesus Christ has given to the Church the means of grace merited by His life and death. The Church communicates them to her members; and those who are outside her fold she bids to enter that they too may participate in them. By these means of grace – the light of revealed truth, the sacraments, and the perpetual renewal of the Sacrifice of Calvary – the Church carries on the work of sanctifying the elect (CCC #836ff). The inward life of the Church is found in the indwelling of the Holy Ghost, the gifts of faith, hope, and charity, the grace communicated by the sacraments, and the other prerogatives by which the children of God differ from the children of the world (CCC 1994, Léon-Dufour 1988, McBrien 1995).

Church Universal (Catholic): signifies that the true Church is not a circumscribed in its extent, like human empires, nor confined to one race of people but that she is diffused over every nation of the globe, and counts her children among all tribes, peoples and tongues of the earth (Gibbons 1980:20). It is the whole church of God in the world.

Catechism of the Catholic Church states that the Church is catholic because she has been sent out by Christ on a mission to the whole of the human race: All men are called to belong to the new "*People of God*" (CCC#831).

Clericalism: is a policy of supporting power or influence of clergy in secular matters. It is understood as maintaining or increasing the power of a religious hierarchy (Webster Dictionary).

Community development: involves the collective capacity of the people to come together, identify and meets community needs. Cheers, Darracott and Lone define “community development as involves people and their organizations engaging with each other and their community’s social infrastructure for the betterment of the community” (Cheers et al 2007:61). Community development takes place in the community field as residents work together; practitioners and organizations play many different roles in planning, implementation and diffusion of the ideas and project that they seek to promote (Toomey 2009:1).

Community service development: this provides a framework for communities and government to work together to identify present and emerging needs and to design, fund, provide and monitor programs to meet them. Ideally, the partnerships are ongoing, mutually consultative, and more community than government driven. In community service development, organizations, leaders, and networks in the community come together to identify needs and priorities, establish programs, deliver, manage, and evaluate them (Cheers et al 2007:48). The Church or governments for its part provides the policy frameworks, program parameters, and if possible funding. Basically it supports the community in providing and monitoring services.

Conventional approach: means ‘traditional ways’. In Development programs conventional approaches mean traditional ways in reducing poverty which have so far proved to be unsuccessful. Chambers (1997) and Korten (1987) affirm that conventional approaches have dominated development activity for decades and are largely responsible for a depressing record of failure to alleviate the chronic poverty.

Development is a concept that has many diverse meanings, depending on geographical, social, political, economic and cultural contexts. The term also implies a process of social change resulting in urbanization, the adoption of modern lifestyles, and new attitudes. Further, it has a welfare connotation, which suggests that development enhances people's incomes, and improves their educational levels, housing conditions and health status (Midgley 1995:2).

David Korten's definition of "*development*", cited in Myers (1999:96), is a process by which members of a society increase their personal and institutional capacities to mobilize and manage resources to produce sustainable and justly distributed improvements in their quality of life consistent with their own aspirations.

Development Theory is a conglomeration of theories about how desirable change in society is best to be achieved. Such theories draw on a variety of social scientific disciplines and approaches (Burkey 1993; Bragg 1987). Examples of development theories are: Modernization theory which states that the development can be achieved through following the processes of development that were used by the currently developed countries (Burkey 1993:270). Dependency theory held that for the underdevelopment nations to develop, they must break their ties with developed nations and pursue internal growth. One type of policy crafted from this insight was "Import substitution industrialization" or import of technologies (Burkey 1993:28). Transformational development theory holds on the positive change in the whole human life materially, socially and spiritually (Myers 1999).

Diakonia: originated from the Greek – the verb δίακονεῖν (*diakonein*) and the common noun διάκονος (*diakonos*) – which occur hundreds of times in the New Testament, and translated into English as meaning 'ministry' and 'service' (Collins 1990:6).

Modern theologians and historians like Hebert Krimm cited in Collins (1990:10), indicate that the word "*diakonia*" was and remains that organic, inalienable and unchangeable

function of the body of Christ that has to do with the church's fight against poverty, sickness, and every kind of earthly need.

Eduard Schweizer's work, *Church Order in the New Testament*, cited in Collins (1990:36), makes a far-reaching remark on the notions describing the "service" of Jesus Christ. Schweizer concludes that "*diakonia*" is a collective notion for many kinds of activities, services and actions.

Duchrow (1995:123) defines "*diakonia*" as that which concerns the relationships people has with one another. It means no more or less than that the question of God is ultimately about a society's constitution. He continues to emphasize that with Jesus Christ, love in a socio-economic sense, means precisely acting like brothers and sisters, which occurs in the household and between households a completely equal form of cooperation in the mutual service (Duchrow 1995:187).

Malan Nel argues that "*diakonia*" is something, which is embedded in *koinonia* (community). The true identity of the Kingdom of God is service. Service, as integral to our discipleship of Christ, is to a great extent more than a goal; it is a part in which the community of the church exists. Therefore, Nel (2000:73) defines "*diakonia*" as 'self-giving service'; it is a desirable part of the identity and goal of the local church. He affirms that it is in giving our lives that we find our life.

In the 19th century, forms of "Diakonie" in German evangelical churches, and those which were known in the institutions in Rome and elsewhere in early medieval times offered a diaconate in action; the care of the weak, sick, needy and suffering members of the Body of Christ. Thus one comes to the understanding that the word "*diakonia*" means nothing other than the sacred work of caring for the poor, and the term 'deacons' designates none other than the Seven, who first held this office, and their successors (Collins, 1990:12).

The document *Orthodox Diakonia*, refers to the concept of “*diakonia*” as Christian Social Service, namely; a compassionate and solidarity based service founded on Christian values (God’s love) in the form of charity and effort to advance human well being towards those in need (*Orthodox Diakonia* 2009:13).

According to the document *Orthodox Diakonia* (2009:3), Nel (2000:73) and Duchrow (1995:187) the term “*diakonia*” was used in the period of Early Christianity to mean, (the effort to advance human well being – philanthropic care – and the practice of showing love to the human person). Philanthropy and love were almost used interchangeably in the early Christian community.

Diaconal role of the church: the role the church is mandated to carry out as it ministers to the poor in deed and word, guided by Christian love, to enable the poor to lead a better life (Pieterse 2001:111). Pieterse (2001:112) explains that for the diaconal church as a social organization, it seeks to express criticism of society and culture as summarized in the New Testament by Jesus Christ. In addition, he argues that the Christian church is the church of the poor, the church that exists in poor communities. Therefore, the Church is imitating the Lord Jesus Christ, and is the Church *of* the poor *for* the poor.

Ecumenical: is the term, which comes from the Greek word *οἶκος* – *oikos* that means house. The word *oikoumene*, which is used in the Bible, means inhabited earth or the whole world. The word *ecumenical* as defined by Léon-Dufour (1988) is a worldwide household of God or the universal church, representative of the whole Christian fellowship irrespective of institutions or denominations.

The need that first brought various churches together in cooperation was found in the mission field. Many denominational Christian missions found that while doing their work in the mission field, their efforts to convert non-Christian people were often in an unholy competition. Nearly all of them however, came to see that close co-operation was

possible in some aspects of the missionary work – operating schools, hospitals, and welfare services.

Empowerment: empowering the rural poor means “developing their capacity – developing their skills so that they become competent decision-makers with the confidence to act on their choices” (Roy and Hartigan 2008:67). Toomey (2009) says that empowerment is a word which is a tired buzzword, despite that it continues to be of great importance not because of its overuse but rather because of it.

In the modern development field, the terms empowerment and community development are irrevocably connected therefore it is necessary to understand the terms not only by themselves, but also in different ways they are linked. According to Craig, cited in Toomey (2009:3), defines empowerment in the community development context as “the creation of sustainable structures, processes, and mechanism, over which local communities have an increased degree of control, and from which they have a measurable impact on public and social policies affecting these communities.” The researcher accepts that the ultimate aim of community development is to empower, therefore the roles undertaken in this guise must be subject to the lens of empowerment, as well as its opposite - that of disempowerment.

Encyclical: as found in the HarperCollins Encyclopedia of Catholicism is etymology from Greek *εγκύκλιος* – *egkyklios*, *kyklos* meaning a circle, is nothing more than a circular letter. In modern times, usage has confined the term almost exclusively to certain papal documents which differ in their technical from the ordinary style of their Bulls or Briefs, and which in their superscription are explicitly addressed to the patriarchs, primates, archbishops, and bishops of the Universal Church in communion with the Apostolic See.

Papal encyclical is the name typically given to a letter written by a Pope to a particular audience of Bishops. This audience of Bishops may be all of the Bishops in a specific country or all of the Bishops in all countries throughout the world (McBrien 1995).

Evangelicals: the basic root meaning is coming from the Greek word *euangelion*, or “good news”. By this definition, all that is required to be an Evangelical is that one believes in the Gospel, or the Good News.

It means that the Evangelicals “held firms to the divinity as well as the humanity of Christ, the sufficiency of Scripture for salvation, and emphasized Christian perfection and sanctification” (Matzerath 2003:469). In other words, Evangelicals are concerning, or professing adherence to one or more beliefs or doctrines of Protestantism as originated or defined in the books of the New Testament.

Grounded theory: this refers to a qualitative research method that was initially discovered during the sixties by the two leading sociologists of the time, Glazer and Strauss. According to this method, theory is discovered from the data collected. Furthermore the data from which theory emerges is obtained not in a haphazard way, rather in a systematic way from social research (Neuman 2000:146).

Lindi Diocese: Lindi is a region of the United Republic of Tanzania. It is one of Tanzania’s twenty-six administrative regions. Lindi borders on the regions of Pwani, Morogoro, Ruvuma, and Mtwara. Much of the western part of the region is in the Selous Game reserve. The region is divided into six administrative districts Kilwa, Lindi Rural, Lindi Urban, Liwale, Nachingwea and Ruangwa.

Lindi became a jurisdiction of the diocese in 1986 after the change made to the Nachingwea diocese. The Lindi diocese is in the metropolitan of the Archdiocese of Songea. The diocese covers area of 33,809 kilometers square (13,054 miles square). The town of Lindi is 450 kilometers (279.6 miles) south of Dar es Salaam and 105

kilometers (65.2 miles) north of Mtwara, the southernmost coastal town in Tanzania. According to the 2002 Tanzania National Census, the population of the Lindi Region was 791,306, and gives its name to one of the most sparsely populated areas of the country (The United Republic of Tanzania 2009). During Jubilee the diocese of Lindi had 128,438 Catholics, which is 16% of the population with 29 parishes, 52 priests, and more than 250 native nuns (Baur 1994:494).

Its port facilities are still rudimentary, allowing one or two small cargo and passenger boats at a time, and cannot accommodate ocean-going ships. The region was once an important sisal-producing plantation area, especially in Kikwetu, surrounding the Lindi airstrip, 25 kilometers (15.5 miles) north of town. During the rainy season Lindi is presently accessible only by air and sea, with roads open during the dry season. At present there is a huge road building project going on, which aims to upgrade the whole road north to Dar es Salaam to bitumen standards.

Lindi is a fairly cosmopolitan town with Arab and Indian merchants owning the bulk of businesses and Islam is the predominant religion. The locals, known as *Waswahili*, are mainly engaged in fishing in Lindi Bay and some farming on the outskirts of the town. Employment opportunities are unfortunately very limited, as Lindi lacks any kind of major industry (Wagner et al 1998:8).

Magisterium: defined in the Catechism of the Catholic Church as the teaching office of the Roman Catholic Church consisting of the Pope and Bishops. “The task of authentically interpreting the word of God, whether written or handed on, has been entrusted exclusively to the living teaching office of the Church, whose authority is exercised in the name of Jesus Christ” (Dei Verbum # 10; CCC #2663).

The Dogmatic Constitution on Divine Revelation – *Dei Verbum* (DV) – affirms that “this teaching office is not above the word of God, but serves it, teaching only what has been handed on, listening to it devoutly, guarding it scrupulously and explaining it faithfully in

accord with a divine commission and with the help of the Holy Spirit, it draws from this one deposit of faith everything which it presents for belief as divinely revealed” (DV#10).

Therefore, the sacred tradition, Sacred Scripture and the teaching authority of the Church, in accord with the God’s most wise design, are so linked and joined together that one cannot stand without the others, and that all together and each in its own way under the action of on Holy Spirit contribute effectively to the salvation of souls (Acts 2:42; DV#10; CCC #2663).

Model: is a representation of a system that allows for the investigation of the listed properties, and in most cases, prediction of future outcome. Clark (2005) defines model as anything that serves as an example to for imitation. Again, model identifies basic ideas and describes what reality is like, and the conditions by which we study the phenomenon. Ideas identified in models are called concepts.

Myers’ Transformational Development: is the reflection of Myers’ concern for seeking positive change in the whole of human life materially, socially and spiritually. He states that “Changed people, just and peaceful relationships are the twin goals of transformation...Changed people are those who have discovered their true identity as children of God and who have recovered their true vocation as faithful and productive stewards of gifts from God for the well being of all” (Myers 1999:3,14).

Bryant Myers definition of Transformational Development is the reconciliation of broken relations with God, self, others and creation. The emphasis being on broken relationships and restoring them, for the Church or working group this should be the definition so as to go forward in identifying a possible framework for identifying transformation.

Poverty: is a state of want or deprivation in which those who suffer from it have little basic, minimum requirements for survival. Poverty “is complicated social issue involving

all areas of life – physical, personal, social, cultural, and spiritual” (Myers 1999:81). The poor usually suffer from basic economic needs and they are deprived of material goods necessary to live with dignity. Pieterse (2001:30) uses a definition that is commonly accepted by researchers that poverty is “the inability of individuals, households or entire communities to command resources to satisfy a socially acceptable standard of living.” The researcher subscribes to this definition that may not include all aspects of poverty, but captures the essence of what poverty is.

Practical Theology: as defined by the scholarly community in recent times has been concerned with the beliefs and practices of Christians in the contemporary world, sometimes called theological praxis, although some would wish to suggest that it should also include the broader domains of religious discourse (Cartlegde 2004:34). All human discourse is conceived as being imbued with beliefs and values that have some sense of religious significance. Therefore, practical theology is concerned with beliefs and values in this broader and cultural sense, but usually for the sake of specific purposes. It is usually done by persons who themselves belong to Christian communities of faith. These persons are concerned with how people behave and function within the very concrete and complex realities of everyday life. Eventually, practical theology serves the mission of the church, not only in terms of its internal life of worship and ministry but also in terms of its mission to proclaim and demonstrate the kingdom of God in the lives of people.

Progressive Development: of peoples is an object of deep interest and concern to the Church. This is particularly true in the case of the peoples who are trying to escape the ravages of hunger, poverty, endemic disease and ignorance, of those who are seeking a larger share in the benefits of civilization and a more active improvement of their human qualities; of those who are consciously striving for fuller growth (Encyclical, *Populorum Progressio* #1).

Qualitative Method of Research: Patton (1990:10) says “qualitative research consists of three kinds of data collection: in-depth, open ended interviews; direct observation; and written document.” The data from interviews consists of direct quotations from people about their experiences, opinions, feelings, and knowledge. The data from observations consist of detailed descriptions of people’s activities, behaviors, actions, and the full range of interpersonal interactions and organizational process that are part of the observable human experience. Written document analysis yields memoranda and correspondence; program records, official publications and reports, and open-ended written responses to questionnaires and surveys.

Selected Parishes of the Diocese of Lindi: The selected parishes are Chinongwe, Nachingwea, Nyangao and Saint Francis Xavier. Each of these parishes is from one of the districts of the Lindi region, except from Liwale and Kilwa districts. Chinongwe parish is in the Ruangwa district, Nachingwea parish is in the Nachingwea district, Nyangao parish is in Lindi Rural district, and Saint Francis parish is in the Lindi Urban district.

Service: is described in the Oxford English Dictionary as "the action of serving, helping, or benefiting; conduct tending to the welfare or advantage of another; condition or employment of a public servant; friendly or professional assistance." Furthermore, in Webster's Ninth New Collegiate Dictionary, service is described as "the occupation or function of serving others; employment as a servant; contribution to the welfare of others.”

Small Christian Community: is a caring, sharing, faith reflecting, praying and serving community in which on going Christian formation takes place. It may consist of an existing community, a neighborhood grouping of five to fifteen families, people with common interests or activities, and so on. It is a natural community or a grouping based on geographical proximity, blood relationship, occupation, social ties or other affinities. It is the basic place of evangelization and catechesis (Mroso 1995:110).

Small Christian Community is identified as the smallest cell of the Church through which it lives and breathes. In this community the members practice love towards each other, and through Small Christian Community, it becomes natural to react out in love and care for the poor. The coinage of the phrase *Small Christian Communities* (SCCs) was an attempt to describe the same phenomena as *Basic Ecclesia Communities* (BEC) in Latin America by the East African Bishops at their plenary session in Nairobi in 1976. The main difference between them is not to be judged according to their involvement in the fight for social justice.

Mroso (1995:112) explains that “while the Basic Ecclesia Communities have their origin from below or grass root level, the Small Christian Communities have their origin from above, from those whom the mandate of building the kingdom of good has been entrusted.” Such groups should not intend to represent a particular people, and the imposition from top is not useful. But, Small Christina Communities are the means by which the Church is brought down to the daily life and concerns of people to where they actually live.

Stratified sampling: A stratum is a subset of the population that shares at least one common characteristic. It is commonly used probability method that is superior to random sampling because it reduces sampling error (Patton 1990:174). Examples of stratums might be males and females, managers and non-managers.

The researcher first identifies the relevant stratums and their actual representation in the population; the sample should be large enough to confirm that the stratum represents the population. Stratified sampling is often used when one or more of the stratums in the population have a low incidence relative to the other stratums.

Sustainable community development: the definition of “sustainable” by Korten, cited in Myers (1999:96), “is any good development that sustains and nurtures the

environment.” Sustainable community development is a pattern of resource use that aims to meet human needs while preserving the environments so that these needs can be met not only in the present, but also for the future generations (Myers 1999:105,128-29).

Theology of Development: “is the wish to develop a deep understanding of community development from theological perspective” (Dunne 1996:i). In addition, Dunne clarifies that is the shift from theology which tended to more theoretical in nature into practical, and in this the motive of concern is basically from scriptures.

Theoretical sampling: is a method used in qualitative research that is in contrast to the rigorous statistical sampling methods used in quantitative research. Sampling is a process of selecting units (e.g., people, organizations) from a population of interest so that by studying the sample we may fairly generalize our results back to the population from which they were chosen (Patton 1990:177). In terms of this theoretical sampling the process of data collection and the associated volume of participants are controlled and determined by emerging theory as one proceeds with data collection. Participants are theoretically chosen as theory emerges from collected data (Patton 1990:177-8). The selection is not based on a preconceived theoretical framework, nor is the selection drawn in advance as it is the case with quantitative research (Hofstee 2006; Mouton 2001; Patton 1990).

Theory: provide ways of thinking about and looking at the world around us. To a certain extent terms and concepts utilized in theories are mini-observation instruments which help us organize our experience and facilitate our understanding of the world and the phenomena we claim to be dealing with in our specific discipline (Botha 1989:51). This research explains Theories of Development as conglomeration of theories about how desirable changes in society are best to be achieved. Such theories draw on a variety of social scientific disciplines and approaches in development (Burkey 1993; Samuel and Sugden 1987).

Transformational Development: development is a term that many are quick to use to describe their programs, organizations and interventions to mean lifting up the standard. It is “the transformation of both individuals and social structures that allows us to move toward increasing harmony with God, with our fellow human beings, with our environment, and with ourselves” (Bragg 1987:47). Bragg (1987) says that Christian’s academics and practitioners instead use transformational development to signify a holistic integration of faith and development to distinguish it from models that are secular or simply dichotomist in their application.

The terminology transformational development, while helpful, has not yet resulted in consensus around the criteria for, frameworks of, and proven approaches to implementing it. The researcher agrees with this meaning of transformational development given by Bragg (1987:38-47) and Myers (1999:115) that the goal for transformational development is the positive change in the whole human life materially, socially and spiritually.

1.9 BRIEF OVERVIEW OF CHAPTERS

Chapter 2: Diakonia in the Roman Catholic Church, the World Council of Churches and Transformational Development

This chapter reviews literature from other sources, practical theology and service as the context of this research. In addition, it looks at literature from Community development, Roman Catholic Church, Diakonia, Christian ministry, the World Council of Churches and Transformational Development.

Chapter 3: The Tanzanian Context

This chapter outlines the context on which this research study is based. The features that characterize the poor people in Tanzania and the Diocese of Lindi are delineated.

Chapter 4: Diakonia and the Role of Addressing Poverty in the Diocese of Lindi

In this chapter there is the presentation of the results from interviews conducted with the preliminary analysis of data.

Chapter 5: Process of Data Analysis – Similarities and Differences from the Literature

In this chapter, the analysis of data is dealt with similarities and differences from the literature, as well as interpretation of results.

Chapter 5: A Reflection on: The Diaconal Role of the Church in the Contemporary Society

This chapter deals with the emerging model of diakonia. This is examined against the dominant theories of service and models of churches' involvement in community development, with Roman Catholic's Social teachings, Diakonia and Myer's framework for Transformational Development. The chapter relies heavily on the methodological approaches proposed in liberating the poor people through empowerment.

Chapter 7: Findings, Conclusions and Recommendations

The final chapter provides a summary of the findings, conclusions drawn and recommendations for further studies in the field of Practical theology and Missiology.

1.10 CONCLUSION

In chapter one, the clarification of the background of the study is followed by the focus on the research problem, aims, and relevance of the study. The following chapter deals with the critical review of literature focusing the relevance of the service rendered by the Church to the community. It briefly looks at the pastoral reforms in the Roman Catholic Church – Catholic Social Teaching, the development of *Diakonia* in the Christian ministry and outlines the components of the context of this research, and the discussion of Transformational Development.

CHAPTER TWO

DIAKONIA IN THE ROMAN CATHOLIC CHURCH, THE WORLD COUNCIL OF CHURCHES AND TRANSFORMATIONAL DEVELOPMENT

2.1 INTRODUCTION

This chapter will encompass, from a biblical and historical perspective, in the normative sense, the origin and practice of *Diakonia* as prescribed by the Roman Catholic Church and the World Council of Churches. It will also address the important roles the Church plays as an agent of transformational development in empowering the poor.

The idea of the Church as diaconal is based on the reflection of the biblical message of God's command in serving others, which is clearly stated in both the Old and the New Testaments. In Judg. 3:5; 2 Sam. 2:9, Israel was given by God the duty and responsibilities to be involved in the spiritual and social life of the people while serving others. Again, this is exemplified by Christ's service to humanity in the Gospels, Acts of the Apostles and in the Letters of Saint Paul (cf. Philippians 2:6-8). It is in the ministry of Jesus Christ where God manifests His kingdom among the poor, the lowly, deprived, and despised.

Therefore, it is by fully understanding the poor and accepting the *diakonia* of Jesus Christ that the literature on the subject clearly admonishes the Church to act, to liberate and empower those in need.

2.2 UNDERSTANDING THE POOR

It is of prime importance to understand who the poor are and why they are poor. Myers (1999:57) reminds us that, "*poverty is the condition of the people whom we describe*

abstractly as ‘the poor’”. Again, he admonishes that the poor are not an abstraction, but rather a group of human beings who have names, who are made in the image of God, and for whom Jesus Christ died. This researcher believes that it is absolutely wrong for one to hold the view that the poor as a group are helpless, and thus we give ourselves permission to play god in the lives of the poor.

This research intends to address poverty and human transformation from a Christian perspective, therefore it is essential that one understands the process of examining and defining our views of the poor must begin and be consistent with the Christian understanding of the poor as described in Holy Scripture. This researcher agrees with Myers’ (1999:58) argument that “Christian understanding of poverty is to remember that the poor are people with names, people to whom God has given gifts, and people with whom and among whom God has been working before we even know they are there.”

2.2.1 THE POOR

In the literature on development, there are various definitions of the poor, however, it remains that “any such definition is necessarily flawed because it describes real people using ideas and concepts” (Myers 1999:61). According to Myers (1999:62-80) the poor are people embedded in families, communities, and corresponding social systems.

As such, each member helps and contributes, disrupts and consumes; yet they all understand themselves as being a part of the social unity instead of that of just being individuals. It is important to note that one cannot talk about the poor without pointing to the fact that among the poor, there are those who are less so. “Even in the poorest communities, there is a small group who are less poor who occupy positions of relative power and privilege” (Myers 1999:63). Again, the attribution that the poor are ignorant, lazy and fatalistic (the belief that events are predetermined by fate and cannot be altered), are simply wrong. Myers (1999:64) argues “the assertion that the poor are ignorant and stupid does not survive any informed understanding of real poor people.”

2.2.2 POVERTY

In chapter three of this research, poverty from the perspective of theologians and scholars will be discussed that will help in understanding the poor in view of transformational development. As an introduction to the concept, Myers (1999:65) describes, “Poverty as deficit – poor people do not have enough to eat, a place to sleep or clean water. This view of poverty encourages plans to provide the missing things: food, low-cost housing, wells, etc.”

Again, Myers (1999:66-67) agrees with Chambers who views poverty as entanglement – the poor as living in a “cluster of disadvantage.” The poor as trapped in: material poverty, physical weakness, isolation, vulnerability, powerlessness, and spiritual poverty. Poverty as lack of access to social power is a view that Friedman holds and one that Myers also agrees with (Myers 1999:69).

Myers (1999:70) says the starting point of the model of empowerment is the “assumption that poor households lack the social power to improve the condition of the lives of their members.” This researcher agrees with Myers (1990:70) opinion that “poverty is related to lack of access to social power, in contrast to simply a lack of things or knowledge” (Myers 1999:70). “Poverty is understood as a state of disempowerment.” Ravi Jayakaran, as cited in Myers (1999:80) views poverty as a lack of freedom – the poor wrapped in serious restrictions and limitations: physical, mental, social and spiritual.

Having looked at poverty as deficit, as entanglement, as lack of access to social power, and as lack of freedom to grow, Myers (1999:81) concludes, “Poverty is a complicated social issue involving all areas of life – physical, personal, social, cultural, and spiritual.”

In addition, Myers (1999:81-86) sees the causes of poverty as: *Physical* – the geography, capital and gems as agents that contribute to the economic, political and cultural progress; *Social* – the stakeholders that stand behind each limitation to growth; *Mental* – lack of knowledge and technical information; and *Spiritual* – the fear that succumb poor people and continues to remain in poverty.

According to Myers (1999:86) “poverty is a result of relationships that do not work, that are not just, that are not for life, that are not harmonious or enjoyable. Poverty is the absence of shalom⁶ in all of its meaning.” All four – physical, social, mental, and spiritual – provide explanations that rest on the idea of relationships that are fragmented, dysfunctional, or oppressive. Myers (1999:87) affirms “understanding poverty as relationships that do not work as they should is consistent with the biblical story as well.”

Finally, this researcher is of the opinion that poverty is a state of want or deprivation in which those who suffer from it have little basic, minimum requirements for survival. According to Burkey (1993:3):

Basic needs are those things that an individual must have in order to survive as a human being. Essentially, these are clean (unpolluted) air and water, adequate and balanced food, physical and emotional security, physical and mental rest, and culturally and climatically appropriate clothing and shelter.

The poor usually suffer from basic economic needs and they are deprived of material goods necessary to live with dignity. Pieterse (2001:30) uses a definition that is commonly accepted by researchers that poverty is: “*the inability of individuals, households or entire communities to command resources to satisfy a socially*

⁶ Bryant Myers in *Walking with the Poor* explains *Shalom* as a relational concept, dwelling at peace with God, with self, with fellows and with nature. Myers (1999:51) says shalom is also the idea of justice, harmony, and enjoyment to capture the full biblical meaning of the word. It is belonging to an authentic and nurturing community in which one can be one’s true self and give one’s self away without becoming poor.

acceptable standard of living.” This researcher subscribes to such a definition of poverty that, while it may not include all aspects of poverty, captures the essence of what it is.

2.3 THE CONCEPT OF DIAKONIA IN THE BIBLE

From the biblical context, *diakonia* is understood in the gospel to mean deeds and words performed by Christians in response to the needs of the people. On this basis, Christians throughout the world seek to serve those in need. *Diakonia* inspires a life of self-giving: “whoever seeks to gain his life will lose it, but whoever loses his life will preserve it” (Lk 17:33).

The following authors have explained the meaning of *diakonia*, and the diaconal role of the Church: Ulrich Duchrow in his book, *Alternatives to Global Capitalism*, gives a detailed explanation and definition of the singular word “service”. He says:

The Greek language knows two words of what we describe in a single word service, “*latreia* and *diakonia*”. *Latreia* means “the service of God” in the sense of “worship of God”. That means, what is the ultimate concern of the society and the individuals who comprise it; to what do they owe obedience? *Diakonia* concerns the relationships people have with one another (Duchrow 1995:123).

It means no more and no less than that the question of God is ultimately about a society’s constitution. Duchrow (1995:187) continues to emphasize that with Jesus Christ, love in socio-economic sense means precisely acting like brothers and sisters, through which this occurs in the households and between households a completely equal form of cooperation in mutual service.

Again, as mentioned in chapter one and above, Pieterse in his book, *Preaching in a context of Poverty*, says that the poor generally see a close connection between God’s work and their situation (especially at its amelioration – steady improvement of an

individual or a society), therefore it clearly needs to look at the church's actions that will materially change that situation. The church has to minister to the poor in deed and word, in that order, impelled by Christian love to enable the poor to have a better life (Pieterse 2001:111).

Pieterse (2001:112) continues:

That the diaconal church as a social organization seeks to express criticism of society and culture as summarized in the New Testament Bible by the Jesus Christ movement. He argues that the Christian church is the church of the poor, the church that exists in poor communities. The church is imitating the Lord Jesus Christ; it is therefore the church *of* the poor and *for* the poor.

Malan Nel argues that *diakonia* is something, which is embedded in *koinonia* (community). The true identity of the Kingdom of God is service. Service, as integral to our discipleship of Christ, is to a great extent more than a goal; it is a part in which the community of the church exists. *Diakonia* is also called "self-giving service"; it is a desirable part of the identity and goal of the local church. In giving of our lives, we find life (Nel 2000:73).

In order to understand how "*diakonia*" became what it is today, it is useful to look back to its origin and historical progression. A brief overview of the development of *diakonia* is useful in the current understanding of the concept and its practical implications today. The document, *Orthodox Diakonia* (2009:3), asserts that the term *diakonia* was used by early Christianity to mean "an effort to advance human well being (philanthropic care) and practice, referring to love of the human person. Philanthropy and love were almost used interchangeably in the early Christian community."

Modern theologians and historians like Hebert Krimm cited in Collins (1990:10), indicate that the word "*diakonia*" was and remains "that organic, inalienable and unchangeable

function of the body of Christ which has to do with the church's fight against poverty, sickness, and every kind of earthly need.”

The Universal church was charged with philanthropy in a more organized way after the 4th century. Duchrow (1995:187) states that from individual philanthropy and giving at an individual level, the Church was increasingly assigned with looking after the needs of all and the supervising of social security services, such as hospitals, orphanage homes for the elderly, etc. It was on this structured and institutionalized effort to advance human well being, a platform was built that the Church was able to promote its moral greatness and merits and use them to attract many to its ranks, including clergymen, bishops and its members (*Orthodox Diakonia* 2009:3).

The Greek word and two of its cognates – the verb δίακονεῖν (*diakonein*) and the common noun δίακονος (*diakonos*) – occur hundreds of times in the New Testament, and they have generally been translated into English words like “ministry” and “service” (Collins 1990:3). Collins writes that the standard word study of *diakonia* is that of H. W. Beyer in Kittel's dictionary in 1935. Beyer writes of service (δίακονεῖν) as: “*active Christian love for ones neighbor*” (Collins 1990:6).

Dieter Georgi, cited by Collins (1990), is alone asserting that Beyer was wrong in principle when he depicted usage of *diakonia* in the New Testament as distinctively Christian. He does not accept that in the New Testament the word *diakonia* operates mainly within the field of service to one's neighbor or fellow man and woman. Instead *diakonia* should be viewed in the entirely different field of service under God in the delivery of his revelation, and here the uses would coincide with those in the religious language of the Stoics and Cynics, whose proselytizing activities paralleled those of Christians. These judgments are contained in a few pages of the book, *The Opponents of Paul in Second Corinthians* (Philadelphia, 1986 pp 27-32), in which Georgi investigated the background of the opposition to Paul's apostolate in Corinth, and opening up a new kind of relationship between Christian and non-Christian usage. The

judgments cut directly across the linguistic arguments for the existence of a theological conception known as “*diakonia*”, which raised keen discussions in proper usage of the term (Collins 1990:7-8).

Collins (1990:8) suggests that the neglect of Georgi’s work, on the other hand, even by the few theologians who are not satisfied that “*diakonia*” is a useful conceptualization, is an indication of how entrenched “*diakonia*” has become in certain areas of theology. Eventually, he points the danger that theology is sometimes made less by taking meaning from words than by attempting to put meaning into Christian life.

2.3.1 DIAKONIA IN THE OLD TESTAMENT

It is important to understand the concept of *diakonia* in the Holy Scriptures from the Old Testament perspective because it provides the framework for the entire theological and missiological framework of service in the Church (Bosch 1991). Donfried (1992) says that from the very beginning, God has been desperately concerned for the spiritual and material welfare of the world. Long before this phrase was coined; God was interested in “life, liberty, and the pursuit of happiness” for all His creatures as is also apparent the preamble of the constitution of the United States of America.

This has been clearly substantiated in the book of Isaiah that it pleases the Lord Yahweh “...to break unjust fetters and undo the thongs of the yoke, to let the oppressed go free...to share your bread with the hungry and to shelter the homeless poor, to cloth the man you see to be naked...” (Isa. 58:6-8).

Donfried (1992:3) indicates that the major image of *diakonia* in the Old Testament is linked to sacrifice as an act of inward *diakonia*. This aspect is based on “the primary service in the Old Testament which concerns sacrificial rites. The field of service is helping people for judicial administration and counseling in the secondary service.” So, when God called Israel to be His people, He had several purposes in the election of

Israel. One of the purposes was Israel should be servants of God in worshipping Him. God instructed Moses to tell him (Pharaoh), “The Lord, the God of Hebrews, has sent me to say to you: Let my people go, so that they may worship me in the desert. But until now you have not listened” (Exod. 7:16).

It is important to remember the two aspects of *diakonia* (inward and outward) in the Old Testament, although *diakonia* cannot be limited to preaching the word and engaging in social action alone.

2.3.2 DIKAONIA IN THE NEW TESTAMENT

In the New Testament, through the good deeds of Jesus Christ, it is evident that the will of God was for Christ to serve humankind until His death. For many today, *diakonia* means service to the world and that definition in turn either consciously or unconsciously defines the mission of the Church (Donfried 1992:3).

Eduard Schweizer cited in Collins (1990:35-36), has made a great contribution in understanding *diakonia* in the New Testament. Schweizer points out that the Greek language was well supplied with words for designation of office, and that in the New Testament none of them applies to roles within the Christian community. Schweizer makes a far-reaching remark on the notions describing the “service” of Christ. He says in the Greek language there were four words denoting service: ἀρχή denotes office as a position of precedence or leadership, τίμη as position of dignity, τέλος as a position of power, and λειτουργία as service within the state, and had both civic and religious connotations. Schweizer concludes that *diakonia* is a collective notion for many kinds of activities, services and actions (Collins 1990:36).

Collins (1990:37) indicate that Christian writers undoubtedly do apply the term διακονία and its cognates across a wide field of their practices, and if other writers normally apply the words to services of a lowly and nonreligious kind, Schweizer could well be right to

see in the pervasive presence of these words in the New Testament, evidence of a Christian desire to conform all aspects of life in the community to the pattern of Jesus who had been among them as the “*serving one*”. Collins (1990:37) explains about the Christian writers that:

For some it was sufficient that “*diakonia*” required church office to be seen and exercised as a ministry for the benefit of the community, and they would concur with Rudolf Pesch that: “The ministerial structures of the New Testament communities can only be of help in that they provide a model for the organization of ecclesiastical services in the present day; the one thing necessary is the basic structure which Jesus established for the ministry – *diakonia*”. For others the relevance lay in the seemingly non-religious character of the Greek term so that a case could be made for the desacralisation of church office. Or the idea might be used mainly to enliven the church’s awareness of its ministerial capability by broadening the pool of ministers and ministries available to it.

Paauwe has the opinion that *diakonia* is inseparable from the integral life of the Church and is an essential element of the *mission of the Church*. In order to understand the meaning of the mission of the Church, which is usually understood as *diakonia*, Paauwe (2003:29) says that:

The English word “*mission*” is derived from the Latin “*missio*”, a sending, is sending away. Mission is among other things, “a sending out or being sent out with authority to perform a special duty...the special duty of the function on which someone is sent as a messenger or representative... the special task or purpose for which a person is apparently destined in life; calling: as he considered his *mission* to educate the ignorant.” The key word is the word “special.” Mission is a special duty, a special function, or a special task. As such mission refers to one specific task that a person wants to accomplish.

This researcher focuses on the understanding that mission is a special duty, a special function, or a special task. Mission, or missions as synonymously used in this context, refers to a specific task that the Church wants to accomplish in evangelism – church planting and nurturing of believers with the saving Gospel of the Lord Jesus Christ.

2.4 THE ROMAN CATHOLIC CHURCH AND DIAKONIA

The word “Catholic”, or Universal, signifies that the true Church is not circumscribed in its extent, like human empires, nor confined to one race of people, but that she is diffused over every nation of the globe, and counts her children among all tribes, peoples and tongues of the earth (Gibbons 1980:24).

According to Father Oscar Lukefahr (1990:57), *Catholic* originally meant “universal”, and referred to Christ’s Church throughout the world. In the Catechism of the Catholic Church (CCC), the word “catholic” is defined as “universal,” in the sense of “according to totality” or “in keeping with the whole” (CCC#830).

In the Catechism of the Catholic Church, the Church is catholic in a dual sense:

First, the Church is catholic because Christ is present in her. “Where there is Christ Jesus, there is the Catholic Church”. In her, subsists the fullness of Christ’s body...; this implies that she receives from him “the fullness of the means of salvation” which he was willed: correct and complete confession of faith, full sacramental life, and ordained ministry in apostolic succession. The Church was, in this fundamental sense, catholic on the day of Pentecost and will always be so until the day of the *Parousia* (CCC#830).

Secondly, the Church is catholic because Christ has sent her out on a mission to the whole of the human race: All men are called to belong to the new “*People of God.*” ... The character of universality that adorns the People of God is a gift from

the Lord himself whereby the Catholic Church ceaselessly and efficaciously seeks the return of all humanity and all its goods, under Christ the Head in the unity of his Spirit (CCC#831).

From a biblical, historical, and theological perspective, the Roman Catholic Church has been clear as to its role, commitment, ministry of service, and application of diakonia to the people of its parishes.

Biblically, it has been clearly stated in the Old and New Testaments that it pleases the Lord Yahweh:

“...to break unjust fetters and undo the thongs of the yoke, to let the oppressed go free,... to share your bread with the hungry and to shelter the homeless poor, to clothe the man you see to be naked...” (Isa. 58:6-8) and Jesus Christ’s teaching in the New Testament on the last judgment that the kindness that you do to those in need will count on the last day (Matt 25:31-46).

Historically, the Church has been mandated to both spiritual and physical needs to its faithful as well as to those within its reach. Examples of these services are the cultivation of spiritual growth and social services through schools, hospitals, the creation of jobs and networks, the establishment of technical centers and small handicraft industries that are designed and implemented specifically to meet the needs of people in a specific area. Through these services and infrastructure, the Roman Catholic Church has been helpful, empowering and liberating to the people of its dioceses.

Theologically, the Christian ideal of *diakonia* developed in concert with that of the Old and New Testament origins, especially as regards the connection between practical service and public worship (Halton and Williman 1986). In early Christianity, “deacon” is a sacral title. The deacon functioned primarily as representative and envoy of the bishop

(Donfried 1992:12). The lexicon's editor, L. Coenen, as cited by Collins (1990:13), comments after the manner of several other writers on the fact that:

The early Christians showed a marked preference for words like *διάκονεῖν* over the words of the *λειτουργεῖν* group which are prominent in the cultic terminology of the Septuagint translation of the Old Testament (and which produce words like "liturgy" in English). Coenen observes for Christians, "the service which counts is not that which is performed at the altar, but the service which reaches out from the altar to human kind; the true liturgy of the Christian community is its "diakonia".

All in all, writers have generally proceeded to present a bold and coherent outline of the development of "diakonia" as a concept specifically Christian and theologically significant. As a result, "diakonia" is now accepted as a modern reflection on the linguistic data of the New Testament representing what Jesus was and did, how disciples related to him and to each other, and both the scope and the style of the Christian community's responsibilities (Collins 1990:13). The shift from talk about diaconate to a notion called "diakonia" has been clearly defined in dictionaries of theology and encyclopedias of church life. In books of these kinds around the turn of the century, articles were devoted to the diaconate itself (McBrien, 1995).

Justin the Martyr, cited in Halton and Williman (1986:74), succinctly expressed it this way:

"We have been taught that the only worship that is worthy of Him is not to burn what He has created for our nourishment, but to use it for our own good and for the good of those in need, and with gratitude to Him, to give thanks by solemn prayers and hymns...".

In the 19th century, forms of “Diakonie” in German evangelical churches, and those which were known in the institutions in Rome and elsewhere in early medieval times offered a diaconate in action; the care of the weak, sick, needy and suffering members of the Body of Christ. Thus one comes to the understanding that the word “diakonia” means nothing other than the sacred work of caring for the poor, and the term ‘deacons’ designates none other than the Seven, who first held this office, and their successors (Collins, 1990:12).

In addition, the shift from the emphasis on the diaconate to a notion called “diakonia” has been clearly registered in dictionaries of theology and encyclopedias of church life. In the more recent articles like that of Callahan (2002:62):

Linguistic observations have tended to form the basis for the statements about the theological and ethical content of “diakonia” itself, as a way of being in the servant model of the Church. The servant model emphasizes the importance of *diakonia* as the way of being. Based in New Testament images such as Jesus’ feet washing in John’s Gospel, ..., the servant church proclaims and stands with the “last who shall be first”.

Collins (1990:12) states that the linguistic premise is that the Greek words speak of service at table and other similar forms of lowly service:

The title “deacon” emerges as a technical instance of “servant” among other instance in Christian writings where the notion of service is expressed less technically in respect of Christ, apostle, community leader, or believing Christian.

In respect to the diaconate, it has been judged helpful because the origins of the diaconate office within Christian communities have always been obscure, and attempts to find them outside of Christian circles in either a Jewish or a Hellenistic institution have generally been taken as inconclusive (Collins 1990:12). More to the point here,

however, is the notion of service itself. This is far reaching because service becomes the common ground of Christ, Christians, and their institutions at the level of their respective missions. As such *Diakonia* becomes a category within theology, and has been so recorded in the bibliographies, and takes its place in the encyclopedias as an individual topic or as part of topics like ministry, office or authority (Collins 1990:12; cf. Donfried 1992:2-3).

The Bible, the Roman Catholic Church and the World Council of Churches understand “*diakonia*” as the ministry in which no more or less than the question for which God is ultimately about society’s constitution. It has been emphasized that with Jesus Christ, love in socio-economic sense means precisely acting like brothers and sisters, through which this occurs in the household and between households a completely equal form of cooperation in the mutual service. *Diakonia* is therefore the effort to advance human well being and practice, referring to love human person (CCC#1822; *Orthodox Diakonia* 2009:3-4).

Halton and Williman (1986:86) assert that in our own day, *diakonia* still lies at the heart of Christian self-understanding. The Church’s identity is still inseparable from her *leitourgia*, or forms of public services officially prescribed by the Church. The Second Vatican Council has issued a clear challenge to the Church’s life to reassert the vital connection between these two dimensions of authentic Christian life.

In concluding this discussion, on the language of theology and Church life, Collins (1990:13) states that:

“*Diakonia*” is understood as enabling Christians to view the Church from a perspective that relates it closely with the Jesus whom early tradition recognized as the man who “went about doing good” (Acts 10:38), the “man of others” in the modern phrase, and the enabling both ordained and lay Christians to view themselves as co-workers in a servant church.

Therefore, this research agrees with Collins (1990:10) affirmation that “*diakonia* was and remains that organic, inalienable and unchangeable function of the body of Christ that has to do with church’s fight against poverty, sickness, and every kind of earthly need.”

2.4.1 THE SECOND VATICAN COUNCIL AND DIAKONIA

The Roman Catholic Church engaged in a comprehensive process to reform, following various challenges, which it responded to in the form of the Second Vatican Council (1962-65). In this section of the study, a review will be presented as to how “*diakonia*” has been influential in the social ethics of the church and ecclesiology, especially in the Roman Catholic Church’s ecumenical dimension.

Collins (1990:15), in focusing on the writings of the Second Vatican Council, explains that the word “*diaconia*” (the Latin form of the Greek) occurs only twice, both times in the Constitution on the Church. One of these instances refers to the diaconate not unnaturally as “the *diaconia* of liturgy, word and charity” and need not detain us. But the great interest should be that which relates to the office of the bishops. After the traditional dogmatic statement about the mission and authority of bishops as successors of the apostles, the paragraph adds the statement (in Latin terms parenthesis), “That office (*munus*)...is, in the strict sense of the term, a service (*servitium*), which is called very expressly in sacred scripture a *diakonia* (*diaconia*) or ministry (*ministerium*). Here, the Latin words “*servitium*,” “*diaconia*” and “*ministerium*” are synonymous, and they are used to counterbalance the high idea of “*munus*” – which is the traditional conceptualization of office previously described in the constitution- with the idea of office as service, indeed as lowly service.

One of the principal documents of the Second Vatican Council, *Dogmatic Constitution on the Church – Lumen Gentium* (LG) – (Directly translated from Latin, it means “Light of the Nations”) – in the universal call to holiness states:

Thus it is evident to everyone that all the faithful of Christ of whatever rank or status are called to the fullness of the Christian life and to the perfection of service – diakonia; by this holiness as such a more humane manner of living is promoted in this earthly society. In order that the faithful may reach this perfection, they must use their strength accordingly as they have received it, as a gift from Christ. They must follow in His footsteps and conform themselves to His image seeking the will of the Father in all things. They must devote themselves with all their being to the glory of God and the service of their neighbor. In this way, the holiness of the People of God will grow into an abundant harvest of good, as is admirably shown by the life of so many saints in Church history (LG#40).

Thus, *Lumen Gentium* insists that in order to fulfill the diaconal role, the shepherds of Christ's flock and all the Christians in the image of the high and eternal priest, shepherd and bishop of our souls, should carry out their ministry with holiness and eagerness, with humility and fortitude. Once this ministry is fulfilled, it will be for them an outstanding means of sanctification, and “in that way those who are weighed down by poverty, infirmity, sickness and other hardships should realize that they are united to Christ, who suffers for the salvation of the world “(LG#41).

In the Post-Industrial age the Roman Catholic Church engaged in a comprehensive process of reform, the Second Vatican Council (1962-65) was regarded as the new Pentecost in the life of the Church. It was tasked with making the historical teachings of the Church clear to a modern world, and made pronouncements on topics including the nature of the Church, the mission of the laity and religious freedom. In addition the Second Vatican Council introduced the most significant changes to the Roman Catholic Church's practices; finding a common ground on certain issues with Protestant churches (Duffy 1997:270-6) and among them was service.

In addition to the agenda of the Second Vatican Council, Pope John Paul II (1990) in the encyclical *Redemptoris Missio (RM)* – On the permanent validity of the Church’s missionary mandate, elaborates as follows:

“The Church’s task is described as though it had to proceed in two dimensions: on the one hand promoting such ‘values of the kingdom’ as peace, justice, freedom, brotherhood, etc, while on the other hand fostering dialogue between peoples, cultures and religions, so that through a mutual enrichment they might help the world to be renewed and to journey ever closer toward the kingdom” (RM#17). And again: “A commitment to peace, justice, human rights and human promotion is also witness to the Gospel when it is a sign of concern for persons and is directed toward integral human development” (RM#42).

According to Williams (2009:48) in the encyclical, *Deus Caritas Est* (God is Love), Pope Benedict XVI offers a historical analysis of the Church’s commitment to service, tracing its origins to the apostolic period, as an essential characteristic of the Church’s mission and self-identity. This institutional commitment is not only a historically verifiable practice but also a necessary activity stemming from the Church’s identity, and willed by her Founder. The encyclical, *Deus Caritas Est*, states that “the Church cannot neglect the service any more than she can neglect the Sacraments and the Word’ (No. 22).

Again, Pope Benedict XVI (2005) in his encyclical, *Deus Caritas Est*, asserts that:

The Church’s deepest nature is expressed in her three-fold responsibility: of proclaiming the word of God (*kerygma-matryria*), celebrating the sacraments (*leitourgia*) and exercising the ministry and service (*diakonia*). These duties presuppose each other and are inseparable. For the Church, charity is not a kind of welfare activity which could be equally well, be left to others, but is a part of her nature, an indispensable expression of her being (No. 25a).

In his encyclical, Pope Benedict uses the term “charity” to mean love, service and not handouts. He uses the term “charity” to signify the love and support associated with empowerment which is the purpose of the diaconal role of the church. Having clarified the use of the term “charity,” Williams (2009:47) states that Pope Benedict begins his discussion on justice and charity as an answer to critics, especially Marxism, that posit a necessary antagonism and incompatibility between justice and charity. According to Marxist ideology, justice can only be achieved when charity is abolished, since insistence of charity only serves to preserve and propagate the *status quo* with its injustices. To this criticism, Pope Benedict responds that:

“Charity and justice complement one another and must advance hand in hand, as allies rather than adversaries. One cannot supplant the other since both are truly necessary. Even in a perfectly just political environment, charity would not be superfluous” (Williams 2009:47).

Pope Benedict (2005), in *Deus Caritas Est*, takes up the perennial message of the Roman Catholic social teaching that the state exists for the sake of the common good, to insure a just ordering of human society. He asserts that:

Catholic social doctrine “has no intention of giving the Church power over the State.” “The Church cannot and must not take upon herself the political battle to bring about the most just society possible. She cannot and must not replace the state” (No. 28a).

Instead, the Church gratefully recognizes the “autonomy of the temporal sphere” – in other words, the distinction between Church and State – as well as her own inadequacy for assuring a just ordering society (Williams 2009:48).

Regarding the right of the Roman Catholic Church to perform “*diakonia*”, Pope Benedict claims for the Church a right to practice charity, and to do so in her own terms. In *Deus Caritas Est*, he insists:

For the Church, charity is not a kind of welfare activity which could equally well be left to others, but charity is part of her nature, an indispensable expression of her very being (No.25a).

Williams (2009:49-50) states that although charitable activity is a necessity for the Church, it is also necessary for society. It is a distinctive service, with characteristics that cannot be found elsewhere, not in other volunteer activities and much less in State services. In this regard, the encyclical *Deus Caritas Est*, clarifies that:

“There is no ordering of the State so just that it can eliminate the need for a service of love” and thus charity “will always prove necessary, even in the most just society” (No. 28b).

The researcher agrees with Williams’ (2009:52-53) opinion, that a distinctive contribution of *Deus Caritas Est* (God is love) is its extensive description of Christian service and how it is to be carried out. While this may seem only tangentially an aspect of the Church’s social teaching, in reality it is central to the Roman Catholic teaching regarding a Christian’s role in society.

Again, Duffy (1997:270-6) emphasizes that the core of the ecclesiology, traditionally espoused in the Roman Catholic Church, was the authority and power exclusive to ordained ministers by which they might teach, govern, serve, and sanctify the faithful. Therefore, the researcher believes that these few statements illustrate the main emphasis in the Second Vatican Council’s statements about the ministry of *diakonia*. While it is clear that the Church must continue the preaching and saving work of Jesus Christ, and that *diakonia* is the work of the Church as a whole within which the bishops

should act by reason of their office; ministry itself is invoked to convey the idea that the work is a service that is lowly, and in the broadest terms beneficent.

2.4.2 DEVELOPMENT OF THE CATHOLIC SOCIAL TEACHING

During the industrial age, the Catholic Church convened the First Vatican Council in 1870. The main discussions of this council were the “Immaculate Virgin” to the Hail Mary and Papal infallibility. The First Vatican Council affirmed the doctrines of the assumption of Mary and papal infallibility when exercised in specifically defined pronouncements. Meanwhile, the Church was slow to react to the growing industrialization and impoverishment of workers, trying first to remediate the situation with increased charity. In 1891 Pope Leo XIII issued his encyclical, *Rerum Novarum* (On Capital and Labour), in which the Roman Catholic Church defined the dignity and rights of industrial workers (McBrien 1995).

The publication of Pope Leo XIII’s encyclical, *Rerum Novarum*, in 1891 marked the beginning of the development of a recognizable body of social teaching in the Roman Catholic Church. The encyclical dealt with the matters of poverty, wealth, economics, social organizations and the role of the state. The foundations of Catholic social teaching are rooted in Scripture, the writings of the early Church Fathers as well as the contribution of other historical figures in the Catholic Church. Basically, Catholic social teaching focuses primarily on changing institutions and structures. The documents also emphasize the values and principles that should be incorporated in practice – human dignity; truth, justice, charity and freedom; civil and political as well as social and economic human rights (Curran 2002: 45).

2.4.2.1 CATHOLIC SOCIAL TEACHING

To repeat what was stated above, the foundations of Catholic Social Teaching are rooted in Scripture, the writings of the early Church Fathers, as well as the contribution

of other historical figures in the Catholic Church such as Thomas Aquinas⁷. In the Roman Catholic Church there is a link between reducing poverty and expanding ownership to the poor that has been present in Catholic social teaching since the publication in 1891 of the very first papal social encyclical, Leo XIII's *Rerum Novarum* (Bailey 2010:26). Subsequent documents in Catholic social teaching – *Populorum Progressio*, *Gaudium et Spes*, *Evangelii Nuntiandi*, *Justitia in Mundo* and *Sollicitudo Rei Socialis* – have described the action on behalf of justice as a constitutive dimension of the preaching of the Gospel and the redemptive mission of the church.

According to Curran (2002:36) the most quoted sentence from the documents is:

Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of preaching of the Gospel, or, in other words, of the church's mission for the redemption of the human race and its liberation from every oppressive situation.

Basically, Catholic Social Teaching focuses primarily on changing institutions and structures. The documents also emphasize the values and principles that should be incorporated in practice – human dignity; truth, justice, charity and freedom; civil and political as well as social and economic human rights (Curran 2002: 45).

Again, the Roman Catholic Church insistence on universality, the goodness of creation, and mediation fundamentally ground the existence of and need for Catholic social teaching. According to Curran (2002:23), the very existence of Catholic social teaching and involvement in working for justice and peace in the world recognizes that God has a purpose for creation and human beings must work in accord with that purpose. However, as the time went on the grounding for the social teaching and mission of the church included more than creation and its goodness.

⁷ Thomas Aquinas wrote extensively about the virtue of justice in his *Summa Theologiae*, and he offered in-depth discussions and solutions to a variety of social issues that continue to confront us today.

According to Zalot and Guevin (2008:53) the principles of Catholic Social Teaching are not laws or commandments that inform us exactly what we should or should not do in a particular situation. Instead, they are meant to offer a framework for making moral decisions concerning how we live in society as well as how we formulate public policy. In other words, the principles of Catholic social teaching offer a moral guide for how we should live out our Christian faith in the world. Zalot and Guevin (2008:53-61) explore the framework for the Catholic social teaching in more detail:

1. HUMAN DIGNITY

The Roman Catholic Church teaches that because all people are created in the image and likeness of God, and because God became man in the person of Jesus Christ, each individual maintains an inherent dignity and an infinite worth. Practically speaking, human dignity means that all people must be afforded basic human rights and always be treated with respect (Zalot and Guevin 2008:53).

2. COMMUNITY AND COMMON GOOD

The two principles – Community and Common good – are closely interrelated. The principle of community teaches that we humans are family and we need one another. Physically we are dependent upon one another to meet our basic material needs (Zalot and Guevin 2008:54). The principle of community has a theological basis as well; God offers the perfect model of this principle through the Trinity. Again, Jesus Christ taught his followers that we are to love God with our heart, mind and soul, and strength; and that we are to love our neighbors as ourselves (Mk 12:30-31). The principle of common good teaches that because all people live, work and fulfill themselves in community with one another we must look to fulfill not only our individual good, but work to build a society that benefits all people. Zalot and Guevin (2008:54) state that the Second Vatican Council defines the common good as “the sum of those conditions of social life

which allow social groups and their individual members' relatively thorough and ready access to their fulfillment." Stated differently, the common good is a social order where all individuals have the opportunity to meet their basic needs, interact with others, and ultimately fulfill themselves as human persons.

3. PARTICIPATION AND SUBSIDIARITY

These principles build directly upon the principles of community and common good. The principle of participation states, "at all levels of society people have the right to participate in the decision-making process concerning issues that affect them directly" (Zalot and Guevin 2008:55). Participation is vitally important because it is the community's primary means of self-determination such as the provision of necessary services (education, health, etc) and how its resources will be allocated. The principle of subsidiarity states, "as much as possible, public policy decisions should be made on the local level" (Zalot and Guevin 2008:55). The basis for this principle is that people who have the best knowledge of what needs to be done in a particular location are those who actually live there, thus higher authorities cannot change or nullify the decisions of a local community without a compelling reason.

4. PREFERENTIAL OPTION FOR THE POOR

According to Dorr (1992:3) "an option for the poor is a commitment by individual Christians and the Christian community at every level to engage actively in struggle to overcome the social injustices which mar our world." Zalot and Guevin (2008:55-56) explain "the rationale for this principle is that Jesus and the prophets championed the cause of the poor (both materially and spiritually), so also we are called to do the same." According to the Second Vatican Council's – *Pastoral Constitution on the Church in the Modern World – Gaudium et Spes* – the idea of preferential option for the poor is explained as:

The joys and hopes, the grief and anguish of the people of our time, especially those who are poor or afflicted, are the joys and hopes, the grief and anguish of the followers of Christ as well (GS # 1).

According to Zalot and Guevin (2008:56) the insight from *Gaudium et Spes* developed into a fuller recognition of the Church's vocation to stand with the poor as well as its duty to evaluate economic, political, and social activity from the perspective of society's most vulnerable. This researcher views that genuine, preferential option for the poor, must come from the real experience of solidarity with the victims of our society, meaning to share in the lives, sorrows, joys, hopes, and hopes of those who are in the margins of society.

5. STEWARDSHIP AND SOLIDARITY

Many people equate stewardship with caretaking, but it means much more than this. Stewardship means "accepting full responsibility for that which is in your care. If a situation arises where an important decision has to be made, the steward has the full responsibility to act and, in turn, will be held accountable for the decisions that he or she makes" (Zalot and Guevin 2008:56-57). This understanding of stewardship has profound implications for how we live. One way to do this is by using our property for the benefit of others in times of great need.

Although solidarity involves compassion – feeling with the other and a spontaneous desire to let the other know that is not alone – it is more than that. According to Zalot and Guevin (2008:57) solidarity involves the conscious decision to form community with one for whom you have compassion to one who is suffering.

Solidarity takes place when one recognizes another's need and then commits oneself to action with the intent of either making some positive change in the

suffering of person's life or assuring that this person's situation will improve in the long run.

Solidarity entails the recognition that we are one human family. In that case, we are responsible for the wellbeing of others, and therefore we cannot turn our backs on one another or become isolationists in the face of global difficulties or challenges. Again, such solidarity means commitment to working and living within structures and agencies that promote the interests of the less favored sectors of society, which include those who are economically poor or peoples that have been culturally oppressed.

According to Mroso (1995:59) faith allows us to recognize the human being as created in the image and likeness of God and destined for eternal life. So many things threaten this very human being: hunger, lack of decent housing, unemployment, without a voice being raised in his or her defense, etc. Putting man in the center of all social activity means "feeling concerned about everything that is an injustice, because it offends his dignity. To adopt man as one's criterion means committing oneself to the transformation of every unjust situation and reality, to make them become elements of a just society." It is our stand for the Catholic social teaching that will enable us to achieve empowerment of the poor.

2.7 A BRIEF OVERVIEW OF DEVELOPMENT OF DIKAONIA

The Roman Catholic Church has great concern on the biblical teachings since its existence (McBrien 1995; Flannery 1988). The Roman Catholic Church follows the Sacred Scriptures, for instance in the Old Testament, God establishes desire to meet the basic needs of His people: "Is not this the sort of fast that pleases me - ...to break unjust fetters and undo the thongs of the yoke, to let the oppressed free... to share your bread with the hungry, and shelter the homeless poor, to clothe the man you see to be naked and not to turn from your own kin?" (Isa.58:6-7). In the New Testament Jesus said that the struggle to meet the needs of the poor-for food, water, shelter, clothing,

health care and spiritual nurturance – would be seen as an indication of true salvation on the judgment day (Matt 25:31-46). The apostle James indicates in his letter that out of a true and vital faith will spring the desire to supply bodily needs of others (Jas 2:15-16).

The Roman Catholic Church has been emphasizing the diaconal role of the local church by full participation in the liberation and empowerment of the local people (Ratzinger 2004). This has been clearly stated in Papal Encyclicals prior, during, and after the Second Vatican Council, 1962-1965. The emphasis on *diakonia* by the Roman Catholic Church was issued by Pope Leo XIII's encyclical *Rerum Novarum* (On Rights and Duties of Capital and Labor, May 16, 1891), Pope Pius XI's encyclical *Quadragesimo Anno* (On Ethical Implications of Social and Economical Order, May 15, 1931), Pope John XXIII's two encyclicals, *Mater et Magistra* (On Christianity and Social Progress, May 15, 1961) and *Pacem in Terris* (On Establishing Universal Peace in Truth, Justice, Charity, and Liberty, April 11, 1963), Pope Paul VI's encyclical *Populorum Progressio* (On the Development of the Peoples, March 26, 1967), Pope John Paul II encyclical, *Redemptoris Missio* (The Mission of the Redeemer: On the Permanent Validity of the Church's Missionary Mandate, December 7, 1990) (McBrien 1995) and the current third encyclical of Pope Benedict XVI's " *Caritas in Veritate* " (Love in Truth). The Roman Catholic Church teaches that it is not enough for the Church just to be good; the Church through its local leaders should go around doing meritorious works as Jesus Christ did (Flannery 1988).

In the encyclical, On the Development of Peoples – *Populorum Progressio* (*PP*) – Pope Paul VI (1967) states that “the Roman Catholic Church has a deep interest in and concern for the progressive development of the people, particularly those who are trying to escape the ravages of hunger, poverty, endemic disease and ignorance” (*PP#1*). The teachings in the encyclical reveal clearly the Church's concern on the development of all dimensions of human need in addition to the primary – the spiritual wellbeing. Even before the church could establish itself in a community, its responsibility is to liberate

humans physically so that they are able to take advantage of the natural resources within their environment to satisfy basic physical and spiritual needs and growth.

In addition, Pope Paul VI (1967) in his encyclical *Populorum Progressio* indicates the contemporary need of society; that efforts should be made by each of the institutions of government in a country, together with the church, to develop the people. This has been clearly mentioned in the Church document *Populorum Progressio* because the Church as an institution has a long history in human affairs. “The Church, which has a long experience in human affairs, and has no desire to be involved in the political activities of any nation, but seeks one goal: to carry forward the work of Christ under the lead of the befriending Spirit. And Christ entered this world to give witness to the truth; to save, not to judge; to serve, and not to be served” (PP#13).

While this research study is focused on diakonia from the perspective of the Roman Catholic Church, the brief overview of the development of diakonia will include that of the Universal Church. In this section the focus will be on the historical role the Church has played in carrying out its responsibility to promote and foster diakonia on charity to its people. The 1960s was an important decade relative to Church politics; the major church conferences held during this time include: the Second Vatican Council and the World Council of Churches in Uppsala, all were characterized by the effort to respond to the challenges of the Church to interpret its role in a world of grave injustice.

According to Norborg-Jerkeby (2006:22-23), the Second Ecumenical Vatican Council of the Roman Catholic Church in Rome in 1962-1965, questions of social ethics were given great attention:

The final document of the Council; *Gaudium Et Spes* – The Church in the Modern World asserted that it was not enough to merely talk about every person’s duty to work effectively for a reduction in inequality between rich and poor. An important point was that all work within the church should be

appropriate to people's needs. The Church should be there for them, not the other way around. It is about allowing the light of the gospel to shine on social relationships and problems, which are specific, and to each time and place.

Norborg-Jerkeby (2006:23) also asserts that the World Council of Churches' (WCC) fourth General Assembly in Uppsala, Sweden in 1968, on the theme: "*See I make all things new*" was another important church gathering that discussed about diakonia. The meeting focused on a challenge to the churches to get involved in current affairs, in issues of peace, racism, and economic inequality.

2.6 THE WORD COUNCIL OF CHURCHES AND DIAKONIA

After the Second Vatican Council (1962-65), various conferences followed among Protestants, namely; the Uppsala in 1968, and the *diakonia* conference of the World Council of Churches (WCC) in 1986. The council and the conferences lead to a more transformative approach of working towards social change in terms of both social relationships and structures.

The World Council of Churches (WCC) is the broadest and most inclusive among the many expression of the modern ecumenical movement, a movement whose goal is Christian unity. Representatives of 147 Churches officially formed it in 1948. Currently, it has 349 member churches, more than 110 countries and territories throughout the world, represents more than one-quarter based in Africa (27%), nearly one-quarter based in Europe (23%) and one-fifth in Asia (21%). The total membership represents more than 580 million Christians (Beach 2008:i).

Europe as a region among the continents and Eastern Orthodox as a church family have the largest membership of the churches within the World Council of Churches. Other members include Anglican, Baptist, Lutheran, Methodist, Reformed churches, as

well as many United and Independent churches (Beach 2008:i-2). Beach (2008:2) affirms that:

The Roman Catholic Church has a formal working relationship with the World Council of Churches, but is not a member. Also there are emerging relationships with Evangelical and Pentecostal churches not already in membership.

In 1948, the World Council of Churches gathered in its First Assembly in Amsterdam, the Netherlands. Since then there have been several councils, which followed until the Ninth Assembly in February 2006, in Porto Alegre, Brazil. Beach (2008:2) says that:

The churches in the fellowship of the WCC pursue a vision of ecumenism which seeks visible unity in one faith and one Eucharist fellowship; promote a common witness in work for mission and evangelism; and engage in Christian service by meeting human need through WCC partner agencies, breaking barriers between people, seeking justice and peace and upholding the integrity of creation.

According to Beach (2008:2) the World Council of Churches' Ninth Assembly formulated the council's programme priorities for the period ahead. Until the next assembly in 2013, the WCC will be working within the framework of six programs:

- WCC and Ecumenical Movement in the 21st century
- Unity, Mission, Evangelism and Spirituality
- Public Witness: Addressing power, Affirming Peace
- Justice, Diakonia and Responsibility for creation
- Education and Ecumenical Formation
- Inter-Religious Dialogue and Cooperation.

Justice, Diakonia and Responsibility toward creation, is to a greater extent, the focus of this study. The program of, *Justice, Diakonia and Responsibility for creation*, calls for an

ecumenical commitment to justice, enabling people to transform their lives by meeting immediate human needs, enabling churches to work together to address the structural roots of injustice, and help them to identify and combat the threats to creation. In the various Assemblies of the WCC the concept “diakonia” has been the major theme, which means the Church manifests the Lordship of Christ over the world also by its humble service (*diakonia*) to the world (Beach 2008:12; Collins 1990:21).

Collins (2008:20) and Gonzalez (1995) say in the Protestant theology, “*diakonia*” already existed as:

An attractive motif due to the intention to reform the ecclesiastical structures, which were felt by many to have rendered much of the church’s ministry remote and inept, the sociological tensions that strict clericalism, was fostering democratic age. In the councils, “diakonia” emerged as the basic theme, it spoke of humility, service as ministry in action, brotherly give and take at all levels of church life, and it had a biblical pedigree.

In the third Assembly of the World Council of Churches at New Delhi, India in 1961, “diakonia” had been a major theme and many of the council fathers had been aware and the several commentators have in fact alluded to the influence on the council of ecumenical thinking in this regard. Collins (1990:20-21) says:

The New Delhi Assembly was plainly Christological, Jesus Christ the Light of the World, to which the three topics: “Witness”, “Service” and “Unity” – would seem to have a clear relevance...Unity was understood strictly as the Greek “*Koinonia*,” *witness* and *service* were formed as one single coherent responsibility within it – this is the stand of the assembly. Service to human need was first presented as a biblical doctrine of “*diakonia*”.

Paauwe (2003:37) says at the Assembly of the World Council of Churches at Uppsala, in Sweden in 1968, that it became clear the world is changing; hence there was a necessity to evaluate the missionary principles. The following were the criteria for such an evaluation:

Do they place the church alongside the poor, the defenseless, the abused, and the forgotten? Do they allow Christians to enter the concerns of others to accept their issues and structures as vehicles of involvement? Are they the best situations for discerning with other men the signs of the times, and moving with history towards the coming of the new humanity?" The answer to these criteria was the reform of the Church according to the needs of the people and in that way achieves the Kingdom of God.

Paauwe (2003) and *Orthodox Diakonia* (2009), affirm that Uppsala set the unity and catholicity of the church squarely within the sphere of God's activity in history. Stating that:

The Church is bold in speaking of itself as the sign of the coming unity of mankind", the assembly admitted that secular "instruments of conciliation and unification... often seem more effective than the church itself" (*Orthodox Diakonia* 2009:3). Therefore under this situation: Churches need a new openness to the world in its aspirations, its achievements, its restlessness and its despair (Paauwe 2003:37).

Norborg-Jerkeby (2006:21) asserts that in the wake of Uppsala several new programs were added to the World Council of Churches. They are:

1. Unit I, The program to combat racism (PCR),
2. The Commission on the Churches' Participation in Development,
3. The Christian Medical Commission,

4. Dialogue with People of Living Faiths and Ideologies, and
5. The Sub-unit on Education.
6. Unit II, Justice and Service, became from 1971 onwards the largest unit in the Council.

Eventually, Collins (1990:22) states that:

The World Council of Churches, the Roman Catholic Church, United and Independent Churches conceive “diakonia” to be the transference to man in his humanity of love that Christ manifested in effecting the world’s salvation, the mandate for the churches in political and social situations. In this, Christian service, as distinct from the world’s concept of philanthropy, springs from and is nourished by God’s costly love revealed by Jesus Christ. Any Christian ethic of service must have its roots there. The measure of God’s love for men is to be seen in the fact that His Son was willing to die for them.

The World Conference on Church and Society in 1966 did profess that:

The Church can no longer seek to be “the governing, dominating institution,” and that it had now “a chance to restore one of the essential marks of Christ’s Church, namely to be a serving community in the world”, but this formed no more than a minor motif at a conference where complex questions of world development took precedence over theology. The question evolved similar passing reference to service at the assemblies in Uppsala and Nairobi, but the social, economic and political problems these assemblies set out to confront were of such a scale as to reveal the total unpreparedness of theology to cope with them (Collins 1990:23).

The potential of theology to contribute to the Church's solution was among the first questions the joint Roman Catholic Church and World Council Committee – Society, Development and Peace (SODEPAX) took up. Collins and Dunne suggest that:

The theme of service does not seem to have been relevant to the Roman Catholic Church and SODEPAX purpose unless we accept a reference to Christ's relationship to his neighbors, his service in society as recorded in the Gospels and reflected in the theological and ethical statements of the Epistles (Collins 1990:23-4; Dunne 1996:i).

In addition, *Orthodox Diakonia* (2009:3) asserts that in its ecumenical form, *diakonia* seeks justice; it is global (for all people) and inseparable from society. It also aims towards creating long-term sustaining relationships, empowering communities, building capacities and integrating relief, rehabilitation, development and reconciliation.

2.7 THE ECUMENICAL DOCTRINE OF THE CHRISTIAN MINISTRY OF DIAKONIA

The word "ecumenical" is derived from Latin – *oecmenicus* and the Greek word *οἶκος* – *oikos* that means house. The word *oikoumene*, which is used in the Bible, means the whole of the inhabited world (Acts 17:6; Mt 24:14; Heb 2:5). The word *ecumenical* as defined by Léon-Dufour (1988) is a worldwide household of God or the universal church, representative of the whole Christian fellowship irrespective of institutions or denominations. The term ecumenical was used in the early church to describe councils that were convened with representatives from churches scattered throughout the known world. In traditional Roman Catholic usage, ecumenical means a general or universal council of the Church. Again, in the 20th century, ecumenical has come to designate the movement that seeks to overcome the scandal of divisions and achieve reconciliation among all Christians (Brown, Duff, Ford and Lafontaine 2003:71). Nearly all of them, came to see that close co-operation was possible in some aspects of their missionary work such as operating schools, hospitals, and welfare services.

The origin of “*Christian Ministry*” is believed to be instituted in the Church by Jesus Christ, Himself, and as the body which by a special *charisma* is the organ through which the Church spreads its means of grace. The grace included “*diakonia*” as one of the first formulations of the doctrine of ministry as a concept of New Testament. Therefore, Collins (1990:28) says:

Christian ministry is regarded as the responsibility of the whole body and not only of those who are ordained and “the special responsibility” of the ordained, who are ... “servants of the Servants of God”, is the equipment of the other members in the work of ministry, in these ways the whole body standing firm together is armed for its service.

In 1974, the ecumenical assembly in Accra Ghana, the Faith and Order Commission gave the open statement upon the theme of ministry that:

All ministry in the Church is to be understood in the light of him who came “not to be served but to serve” (Mk 10:45). It is he who said, “As my Father has sent me, even so I send you” (Jn. 20:21). Thus, our calling in Christ constraints us to a costly, dedicated and humbled involvement in the needs of mankind (Collins 1990:29).

The ordained ministry is to be understood as part of the community. An understanding of the ministry must therefore start from the nature of the Church, and the community of believers. It is the conviction that is now shared by most of the churches (Collins 1990:29).

Collins (1990:28) explains that the plurality of the ecclesiastical cultures and ministerial structures does not diminish the one ministerial reality found in Christ and constituted by the Holy Spirit in the commission of the Apostles. There is unity in the diversity of

ministerial structures; the formula “witness and service” carries over at times from discussion of the church’s ministry to the world to discussion of ministry within the church. It serves to emphasize that preaching, worship and service build up the Church. The emphasis is especially marked in statements like those of the Second Vatican Council about the pattern or style to which the ordained minister should obey the theology of ministry, “The New Testament Ideal of Service”.

As regards the doctrine of ministry, the Roman Catholic and Anglican churches have statements about the difference between ordained and non-ordained ministries which in fact were an attempt to fit a new evaluation of ministry into an older theology of priesthood, and have attracted a kind of criticism. The Second Vatican Council spoke of the difference between the common priesthood and the ordained priesthood, “in essence and not only in degree” as it is in the Dogmatic Constitution on the Church – *Lumen Gentium* – Light of the Nations. According to Collins (1990:34):

The writer Christian Duquoc, directed at *Lumen Gentium*, which is one of the principal documents of the Second Vatican Council, “the lack of articulation between the image of the ministry as service (ch.3, para.18) and that of the priesthood as “sacred power” (ch.2, para.10; ch.3, para.18).” Apart from few writers who seem able to view this conflict with apparent equanimity (“Christians are hopeful beings”), most assume that a new task of theology has to be done on the basis of “the essential rooting of the ministry in the laity”.

The “*Christian Ministry*” was instituted by Jesus Christ, the Head of the Church, for the perfecting the Saints and the up building of the Body of Christ” (Eph. 4:12). Currently that word “ministry” would be understood as “*diakonia*”, in which it designates the role of the ordained and the community at large. Within this “*diakonia*” the ordained are understood to be carrying out traditional functions, but are not considered to be more diaconal or ministerial than the non-ordained (Collins 1990:35).

In the Decree on Ecumenism (*Unitatis Redintegratio*, UR) the Roman Catholic Church made it clear that promoting endeavors at reconciliation and unity among all Christians is one of the principal concerns of the Second Vatican Council (UR #1). The reconciliation of all Christians would have considerable influence in the confrontation of the Church with the great non-Christian religions and with unbelievers. Brown, Duff, Ford and Lafontaine (2003:76) argue that the ecumenical method, which is one of “dialogue,” envisions frank, friendly discussions about doctrines, pastoral and missionary methods, spirituality, and devotional life.

The view of the Roman Catholics and non-Catholics on the Christian ministry has become clearer in the light of ecumenical principle. Since its founding, The World Council of Churches (WCC) has become increasingly prominent in ecclesiastical situation. According to Brown, Duff, Ford and Lafontaine (2003:75) “the members generally agree that division among Christians is contrary to God’s will and a grave obstacle to the acceptance of Christianity by non-Christians, that Church unity must be visible as well as invisible, and that the Church’s unity and mission to non-Christians are inextricably connected; they believe the Church must be supranational, supraregional, and supraracial; that some prevalent organ of conference and council is required and is supplied to the member churches by the WCC it self.” The researcher has the opinion that leaders of the WCC realized from the beginning that the goal of Christian ministry involves the inclusion of all other Christian bodies as members of the WCC, or at least as friendly associates in consultation with it.

The Evangelical Church was originally known as the Evangelical Association and so-called Albright People. This denomination originated (1800-1803) under the leadership of Jacob Albright (Albrecht) among German-speaking people in Pennsylvania, USA and merged in 1946 with the Church of the United Brethren. In April 1968, the Evangelical United Brethren merged with the Methodist Church to become the United Methodist Church. The organizational structure of the Evangelical Church corresponded generally to that of the Methodist Church (Matzerath 2003:469). According to Macmaster

(2003:473) “the Evangelicals, although recognizing the need for union in Christ, have resisted the ecumenical movement, fearing its tendency to downgrade doctrine for the sake of organizational unity.” However, Macmaster (2003) agrees that in the United States Evangelicals have been closely linked to efforts at interdenominational cooperation on the basis of shared doctrine.

The common way of defining *evangelical* is the basic root meaning, coming from the Greek *euangelion*, or “good news”. By this definition, all that is required to be an Evangelical is that one believes in the Gospel, or the Good News. “The Evangelicals held firms to the divinity as well as the humanity of Christ, the sufficiency of Scripture for salvation, and emphasized Christian perfection and sanctification” (Matzerath 2003:469). In other words, Evangelicals are concerning, or professing adherence to one or more beliefs or doctrines of Protestantism as originated or defined in the books of the New Testament.

This researcher has the opinion that, “evangelicals”, practically and theologically, implies – great doctrine, fellowship, outreach and worship. It means that to be evangelical is to have God’s agenda in mind, not our own. In Christian ministry, therefore, the Roman Catholic, the World Council of Churches and Evangelicals are united in affirming the need for the Church to serve and empower the poor.

Eventually, the ecumenical doctrine speaks of the theology of Christian ministry which aims to integrate social involvement and service – “*diakonia*” of the Church into its spiritual life and theology with the task of trying to rebuild society on new foundations (*Orthodox Diakonia* 2009:3). In addition, Mroso (1995:402) says church is one and universal having a missionary character of proclaiming the Good news of salvation. It proclaims the kingdom to all peoples, works for its perfect and definitive realization.

2.8 DEVELOPMENT AND TRANSFORMATION

Development is a concept that has many diverse meanings, depending on geographical, social, political, economic and cultural contexts. The term also implies a process of social change resulting in urbanization, the adoption of modern lifestyles, and new attitudes. Further, it has a welfare connotation, which suggests that “*development*” enhances people’s incomes and improves their educational levels, housing conditions and health status (Midgley 1995:2).

Korten, cited in Myers (1999:96) defines “*development*” as a process by which members of a society increase their personal and institutional capacities to mobilize and manage resources to produce sustainable and justly distributed improvements in their quality of life consistent with their own aspirations (Myers 1999:96).

The International Encyclopedia of Communication gives the following explanation of Development:

It refers to the process of articulating knowledge and power through which particular concepts, theories, and practices for social change are created and reproduced. Historically, the approach to development in terms of discourse has evolved out of debates on – modernization and Marxist dependency theory rooted in social evolutionism (Dependency Theories). Departing from the linear models of social progress, this approach to development seeks to articulate the processes and meanings of more nuanced social control and challenges (Donsbach 2008).

Development discourse studies, therefore, tend to view dominant models of development as a highly contested domain in which dominant groups attempt to assert control over marginalized groups of people. Studies of development tend to examine strategic communicative intervention of development institutions for social change in

terms of the constructed problems and solutions designated toward concerned communities.

As indicated above, Bragg argues that transformation is the biblical term that best fits a Christian view of development. According to Bragg (1987:47) “*development*” becomes “*transformation*” when the elements of transformation – life sustenance, equity, justice, dignity and self-worth, freedom, participation, reciprocity, cultural fit, ecological soundness, hope, and spiritual transformation – have been incorporated in the development process.

The theme of development and transformation came about as a result of a rich history of debate and theoretical discourse both in the secular world, as well as in the theological circles. Within this broader debate the researcher will highlight important contributions, from the works of Tom Sine, Wayne G. Bragg, Stan Burkey and specifically Bryant L. Myers. This will be done with respect to the development theories such as modernization, dependence and under development, global interdependence and global reformism, and alternative development approaches. This section will also investigate development on a micro-level, and a reflection on a theological response to development and transformation.

2.8.1 THEORIES OF DEVELOPMENT

According to Botha (1989:51) “theories provide ways of thinking about and looking at the world around us. To a certain extent terms and concepts utilized in theories are mini-observation instruments which help us organize our experience and facilitate our understanding of the world and the phenomena we claim to be dealing with in our specific discipline.” This researcher agrees with Botha and the view that *theories of development* are conglomeration of theories about how desirable changes in society are best to be achieved. Such theories draw on a variety of social scientific disciplines and approaches in development (Burkey 1993; Samuel and Sugden 1987).

As indicated above, *development* is a concept that has many diverse meanings, depending on geographical, social, political, economic and cultural contexts. The term is generally associated with the Third World context, or what people also call underdeveloped or developing nations. This reflects a serious bias towards the Third World, and one needs to consider many assumptions and understand people's paradigms, if we want to develop a holistic and objective picture of true development.

According to Myers (1999:94-110) various development writers' viewpoints have been presented in order to indicate the wide spectrum of perspective on development, the writers are Wayne Bragg, David Korten, John Friedman, Robert Chambers and Jayakumar Christian. Wayne Bragg called for an understanding of development that went beyond social welfare by including justice concerns (Myers 1999:95), David Korten contrasts what he calls people-centered development with the economic growth-centered development promoted by many Western governments (Myers 1999:96), John Friedman's understanding of development follows closely from his definition of the cause of poverty: limited access to social power (Myers 1999:99), Robert Chambers takes note of the fact that development thinking has undergone a significant shift "from things and infrastructure to people and capacities. For Chambers, the objective of development is *responsible well being* for all (Myers 1999:104), and Jayakumar Christian's proposal rests on the assumption that the powerlessness of the poor is the result of systematic socio-economic, political, bureaucratic and religious processes (systems) that disempower the poor (Myers 1999:106).

In his book, Myers (1999:96) refers to David Korten's definition of *development* as:

A process by which members of a society increase their personal and institutional capacities to mobilize and manage resources to produce sustainable and justly distributed improvements in their quality of life consistent with their own aspirations.

This definition itself is loaded with rhetoric that needs to be clarified, as it would be open to interpretation, depending on the particular context and society to which the definition will be applied.

In this work the researcher is particularly concerned with how these development perspectives apply to the marginalized and down trodden, taking into account that various decades of the 20th century represent different stages in development of diverse perspectives on development and transformation.

According to Burkey (1993:26) the end of colonialism and the associated independence movements in many parts of the developing world, created expectations of economic growth and social transformation. Therefore, he gives the following division:

From 1950 onwards there was a significant emphasis on development, as it has been confirmed through the United Nations declarations of the Development Decade (1960's) and the Second Development Decade (1970's). The 1980s significantly was not declared the Third Development Decade (rather it was a Decade of Women which was followed by Water Decade). However, despite all of these “decades” the high expectations for the development and the eradication of poverty have not been fulfilled.

The latter part of the previous century therefore, represents a rich history of the key debate in the development in relation to the so called third world or underdeveloped countries within Africa, Asia, and South and Central America which causes a great concern and impact on the poor in the respective continents.

These debates brought with it their own unique jargon of development characterized by the terms such as ‘modernization,’ ‘dependency theory,’ and many more (Burkey 1993:26). The researcher insists that one needs to understand these key debates in

order to develop a clear picture of development. Reflecting on the main theories as set out below may shed further light on the development debate and theological orientation.

2.8.1.1. MODERNIZATION AND DEVELOPMENT THEORIES

According to Burkey (1993) the theory of modernization was very popular during the 1950's and 1960's. Embedded in this theory is the notion that development is equated and associated with increased levels of economic growth within Western capitalist thinking. Burkey (1993:270) emphasizes this thinking within the modernization theory, and points to the fact that “to attain development, the Third world countries were expected to imitate the industrialized countries in order to become economically independent and self-sustaining.”

In addition, Bragg (1987:22) echoes this view of modernization, when he refers to modernization theorists' attempts to “replicate the Western process of industrialization and technological growth in other parts of the world.”

Burkey (1993:27) speaks of dualism within underdeveloped countries, where advanced modern sectors (urban) co-exist with underdeveloped traditional sectors (rural), thereby pointing to the inherent failure of modernization theory. Further, he explains that evidence within the modernization era points more to a growth in poverty characterized by increased marginalization, unemployment and starvation, which eventually led to the debt crisis in the 1980's.

According to Bragg (1987:23) the modernization theory criticism is expounded into five shortcomings within the theory: First is the biased assumption that rural and agricultural societies are inherently underdeveloped, and that their traditional lifestyles and customs both facilitate and maintain underdevelopment.

Second, the development processes is unilateral, and can be duplicated in all other cultures and nations. This assumption disregards the unique internal and external socio-economic conditions that require unique development interventions for each situation (Bragg 1987:23-24).

Third, the productivity and large-scale industrialized process are synonymous with development. This assumption cannot be made in view of many negative effects of technological and capital-intensive production such as exploitation of workers in Hong Kong, large external debt in currency in Brazil, and increased unemployment and poverty in most of the underdeveloped nations. This criticism coincides with Burkey's views on dualism within the modernization mentioned earlier (Bragg 1987:24).

Fourth, the capitalist system will eventually reach the poor at the lowest level of economic strata; it is a notion that has proven wrong in most developing countries (Bragg 1987:25).

Fifth, when nations assist each other with financial aid, it will foster development. The USAID (U.S. Agency for International Development) is a classical example of such an assumption. This assumption also proved to be negative and counter-productive when one considers that the aid was more self-seeking and in the interest of the nation giving aid, than for the nation receiving it. Subsequently, the modernization theory was followed by the theories on dependency and underdevelopment (Bragg 1987:25).

2.8.1.2 DEPENDENCY AND UNDERDEVELOPMENT THEORIES

According to Burkey (1993:28) the dependency theory of underdevelopment had its source from the Latin American experience of North American dominance, and the dualistic, unequal relationship between urbanized and rural agricultural centers. Thus for him, “the key argument in the dependency approach is that socio-economic dependency (neo-colonialism) generates underdevelopment.”

Bragg (1987:28) holds a similar view when he states, “the main reason for underdevelopment in one location is the very reason for the advancement of another location.”

In addition, Bragg (19987:28) makes a dualistic comparison between urban and rural areas when they refer to the urban centers as the developed countries, and the rural peripheries as the underdeveloped countries. Built into this argument, they find that dependency and underdevelopment can be found on two levels, namely:

On a national level, within a particular country itself where dependency and underdevelopment exists through the way in which the economic and political control is exercised by its urban sectors, at the expense of its rural agrarian sectors. On the international level, where the central metropolis in the form of highly industrialized and technologically advanced countries (e.g. North America), develop at the expense of countries on the periphery (e.g. Latin America), and where development at the central level has a negative effect of underdevelopment within the peripheral agrarian societies.

Burkey (1993:28) elaborates that a substitute for imports, through planning and state intervention, as well as regional integration, will reserve the imbalance of economic and political power between the urban centers and the rural agricultural regions, of which Chile, Jamaica and Tanzania proved to be classical examples.

However, this approach also had its flaws and inefficiencies as can be seen in its failure to construct its own theory of development, and the lack of infrastructure and internal markets needed for import substitution (Burkey 1993:29). Bragg (1987:29) refers to this element in cases where developing countries experience structural problems with a system not well integrated, and where they need to rely on an external complement (e.g. Import and export markets), in order to complete their economic cycles.

Bragg (1987:29) gives a critique of the dependency theory by stating that:

Some negative assumptions hamper a broader understanding of development. Some of these assumptions had to do with neo-colonialism preventing indigenous capitalistic development, the notion that centers grow at the expense of the peripheries, that colonialism is the only reason for exploitation of the Third World, the notion of economic primacy, and the abstract nature in which underdevelopment is approached.

However, Burkey (1993:290) says dependency theory also had a positive side, as it led to a critical examination of the modernization theory and the debate on Third World development and the New International Economic Order (NIEO).

The critical analysis of theorists paved the way for efforts towards a more just economic order, thereby setting the scene for the next era in development, namely global interdependence and global reformism (Bragg 1987:31).

2.8.1.3 GLOBAL INTERDEPENDENCE AND GLOBAL REFORMISM

According to Burkey (1993:29) the development period of the 1970's represent a move towards worldwide or universal development processes, with its emphasis on global interdependence. Political and economic events such as the American or Southeast Asia debacle, Latin American coups, 1973 oil crisis, and the sub-Saharan droughts had an impact on the economic and political instability of both the Western World and the Third World, resulting in global interdependence and the eventual world debt crisis in the 1980's. While Bragg (1987:31) prefers to place the emphasis in this era on a call from the Third World for economic justice, and a more equal share of the economic resources of the world. By choosing this focus, Bragg shifts from mere global

interdependence, to a more reformist position, with his recollection of the work of the New International Economic Order (NIEO), and its associated global reforms.

This New International Economic Order's (NIEO) global reform proposal included:

Autonomy for developing countries, international co-operation, developed countries providing active aid, participation from developing, technological transfer, and food security in order to facilitate maximum global reforms. However, the NIEO did not prove to be politically effective, due to resistance from developing nations and their pre-occupation with self-interest (Bragg 1987:31).

According to Bragg (1987:31) the assumptions made within these theories of global interdependence and global reformism are very similar to the assumptions made in the theory of modernism, and it is therefore evident that these theories are not adequate and sufficient to address the development needs of the Third World and developing nations. This disillusionment with previous traditional development theories eventually paved the way for exploring alternatives to development, which many call the theory of "Another Development".

2.8.1.4 ANOTHER DEVELOPEMNT OR ALTERNATIVE DEVELOPMENT APPROACHES

It is important to note that the development theories discussed previously had inherent flaws and failures, which urged development workers to shift their paradigm of development towards the rationale or motive for development. This shift, according to Burkey (1993:30) "clearly placed the emphasis on the "why?", and therefore addresses concern for the purpose and meaning within development thinking".

Such a normative shift in development theory was popularized at the *Cocoyoc Symposium* in Mexico (1974), within which the Declarations for the economic and social

structures were identified as central themes within development, and where basic needs were expanded so as to include physical needs, as well as freedom of expression and self-realization in the labor market (Burkey 1993:30).

Burkey's (1993:30-31) view is that in spite of the utopian nature of normative theories, they still have a valuable role to play, in view of the essential nature of purpose and meaning to inform one's policies and actions. Classical examples of this normative approach are the Dag Hammarskjold Foundation in Sweden, and the International Foundation for Development Alternative (IFDA).

For Burkey (1993:31), theorists proposing "another" or alternative development approaches, mostly focuses on aspects such as need oriented development, endogenous development from within societies, self-reliance of communities, ecological considerations, and structural transformation as essentials within the development process.

Bragg agrees with Burkey's (1993:30) explanation of "another development" – that development should be need oriented, stemming from the heart of the society (endogenous), self-reliant, ecologically sound, as well as based on structural transformation, when Bragg (1987:34) describes this normative development approach as "one that is based on three pillars: the eradication of poverty, self-reliant development, and ecological soundness."

According to Bragg (1987:34-35) self-reliant development is rooted in the Third World experiences as an alternative to the dependency phenomenon of which the classical examples are: India (during Gandhi's reign), Japan (before 1900), Tanzania, China and Sri Lanka.

It is therefore evident that basic needs approach, as popularized by the International Labor Organization in 1976, forms an integral part of such alternative development theories. Burkey (1993:31) explains that:

Basic needs have been defined so as to include sufficient food, shelter, clothing, and household equipment, as adequate water, sanitation, transportation, health and educational resources. The formation of the United Nations Children Fund (UNICEF) was an approach; hence a direct consequence to prioritize such basic needs.

In terms of utilization of natural resources, one also finds the importance of an ecodevelopment paradigm within the spectrum of alternative development thinking.

The explanation of Burkey (1993:32) would be useful to quote in this regard:

Ecodevelopment is therefore a developmental philosophy that aims to make efficient use of the natural and human resources of a specific region in such a way that provides the minimum for the basic needs of people living there while at the same time maintaining a viable ecological environment.

These are some of the key ideas that form the approaches to alternative developments, emerging during the 1970's and early 1980's. These theories are predominantly applied on a macro-level. Following is a brief discussion of development on a micro-level.

Burkey describes development in a micro-level as the physical and socio-economic information at the village level. In his book, *People First*, he makes some critical observations of development on a micro-level or community level. Within the micro context, Burkey (1993:35-39) identifies the following areas: Human or personal development, economic development, political development and social development, within which changes and transformation occur over a period of time.

Human development is a growth that takes place within a personal or individual level, whereby people become aware of their strengths and weaknesses through working together with others, thereby allowing themselves to change and develop in the areas of self-respect, confidence, co-operation and self-reliance (Burkey 1993:35).

Economic development is a process in which people develop and organize themselves in such a way that all factors of production are applied in order to become profitable (Burkey 1993:36).

Political development is a process whereby people gain insight into their capabilities, rights and responsibilities, in order to organize themselves towards acquiring political power for participation in decision-making, planning and the sharing of resources (Burkey 1993:37).

In the context of this study, social development, or community development is defined by Burkey (1993:38) as:

Dealing with the investment and services provided by people and communities that will contribute to the common good of all the people in the community. Examples of social development activities are: community health services, infrastructure improvement and education. Social development is dependent on developments within political and economic development, with human (personal) development forming the foundation of all the processes.

Other authors who write on the subject of community development are Cheers, Darracott and Lonne define Community Development: “As involving people and their organizations engaging with each other and their community’s social infrastructure for the betterment of the community” (Cheers et al 2007:61).

And Toomey (2009:1) defines it as follows:

Community development takes place in the community field as residents work together; practitioners and organizations play many different roles in planning, implementation and diffusion of the ideas and project that they seek to promote.

This research is concerned with an approach to development that focuses on the people centered approach (i.e. “Development from below”), which assists us in understanding development on a micro-level. This approach is also echoed by Myers (1999:96), when he refers to David Korten's approach of people centered development. Myers (1999:97) suggest that in community development the responses start with the provision of physical or material needs in the form of relief and welfare work on the first level, and then moves to community development as the second level, to sustainable systems (development) as the third level and finally reaching the fourth level of building people's movements.

2.8.2 A BRIEF OVERVIEW OF TRANSFORMATIONAL DEVELOPMENT

The researcher has the view that transformation is the creation and change of a whole new form, function or structure. It occurs when leaders create vision for change and a system to continually question and challenge beliefs, assumptions, patterns and habits in order for the community to develop. Myers (1999:94-95) explains that transformation happens when people managing a system focus on creating a new future that has never existed before, and based on continual learning and new mindset, take different actions than they would have taken in the past. Reflecting on the future of development in relation to transformation, Sine (1987:10) is of the opinion that the future of development is rather uncertain, and that we must anticipate needs, threats and opportunities in order to be prepared for the practice of the diaconal role of the Church and the work of community development.

2.8.2.1 FROM DEVELOPMENT TO TRANSFORMATION

Bragg (1987) and Myers (1999) are prominent in promoting the idea of *transformational development*. Bragg (1987:38) explains the difficulty experienced by both Christian development workers and their secular counterparts to understand what true development is, and he furthermore suggests an alternative framework for gaining insight into human and social change, which he calls transformation.

According to Bragg (1987:38-39), transformation is a process which spans across the whole spectrum of the Old and New Testaments where people and contexts were transformed from lower levels to higher levels of functioning. Examples are Israel as slaves in Egypt, being brought out and transformed into the people of God who prosper in Canaan, a land of “milk and honey”, and Christ’s ministry as transformational through his miracles, life, death and resurrection.

Bragg (19987:38) defines transformation as “the process whereby God restores people and the world to His original design and purpose for its creation.”

Myers (1999:93) argues that when thinking of *transformation*, we have to take note of what we believe people are being transformed *from* and transformed *to*. He gives the example that:

If we see people as lost souls, then transformation is about saving souls. If we see people as dying of hunger, then transformation is about feeding. ... And so it goes, a series of views of poverty and differing approaches to transformation to restore what is missing (Myers 1999:94).

The New Testament refers to the image of the kingdom of God, which is essentially similar to the notion of *shalom* in the Old Testament, which enlighten across all dimensions of life (that is spiritual and physical). In such biblical terms, transformation

has to do with the removal of all forms of oppression, injustice, alienation, and exploitation in communities and nations and the establishment of kingdom values characterized by peace, justice and sharing, harmony, health, well-being, and prosperity for all. The Church then serves as God's instrument through which transformation needs to take place, and is therefore a joint enterprise between God and humanity.

Bragg (1987:40-47) gives characteristics of transformation that describes about the poor people and the system (practitioners of the development project). He admonishes that transformation is not posed as an alternative development strategy but as a Christian framework for looking at human and social change. In fact, Christian framework contains a set of principles against which any theory of development may be measured.

According to Bragg (1987:40-44) the characteristics that explain about the people who need to be transformed are: (1) *Sustenance* – any plan for transforming human existence must provide adequate life sustaining goods and services to the members of society. (2) *Equity* – equitable distribution of material goods and opportunities among the peoples of the world. Christians prefer a kind of development that is within the reach of majority. Equity is essential to transformation because all people are God's children. (3) *Justice* – goes beyond mere redistribution. Unjust relationships and power structures need to be transformed in just ones, eliminating privileges for the few that are bought at the cost of many. (4) *Dignity and Self-Worth* – the establishment and affirmation of people's self esteem is very in transformation. (5) *Freedom* – is also a vital competent. Christian transformation must work to liberate people from these bondages; servitude, subservience and any kind of oppression. (6) *Participation* – is the need for the affected people to play a meaningful part in their own transformation. It becomes meaningful, effective and lasting only when people participate in the transformation of their own.

Again, Bragg (1987:44-47) explains the characteristics that developing agent or system should operate on: (1) *Reciprocity* – is the positive exchange of the traditional values between the affluent and the poor societies. Progress and social change result both

from independent discovery within a culture and from intercultural contact and the transfer of innovation. (2) *Cultural Fit* – is the respect of the cultural heritage of the people who are to be transformed. All cultures have intrinsic values that can be redeemed and used as a basis for social transformation. (3) *Ecological Soundness* – is being environmentally sensitive. In transformation we should care for the world around us, be its stewards, and preserve it. (4) *Hope* – is the attitude of expectation, even optimism, without which change rarely occurs. A vital Christianity and transformation attempt to replace pessimism with hope. (5) *Spiritual Transformation* – is the change in attitudes and behavior implicit in conversion. The core of human and social transformation is spiritual, without it human beings remain self-centered creature. They are unlikely to transform the external structures and relationships of their society.

The above aspects of transformation will constitute the essential part of this study. The researcher has the opinion that the involvement of the Roman Catholic Church's diaconal role and practice of the frameworks for the Catholic Social Teaching and Transformational Development in the Diocese of Lindi are essential in empowering the poor.

2.8.2.2 A CHRISTIAN RESPONSE TO DEVELOPMENT AND TRANSFORMATION

According to Sine, the response of the Church to human needs is a critical debate if one needs to define true development within the Christian community. This debate stretches back to the World Council of Churches (WCC) conference in Lausanne in 1974, and recently with the Consultation on the Relationship between Evangelism and Social Responsibility (CRESR) in 1982 (Sine 1987:1). Sine asks critical questions if one is to fully understand the meaning and context of transformational development.

Sine (1987:1-2) came up with two important observations on development and transformation:

The first is the fact that Christian development workers heavily depend on secular approaches and Western values to teach poor people the approaches to social development. In that regard Sine promotes a re-evaluation of Christian program goals and a re-alignment with biblical goals.

Second is the reflection on the extent to which Western development has been influenced by materialism and the belief in unending economic and social progress almost to the point of making it the secular religion of the West.

Therefore, he explains the conviction that economic progress would automatically result in social and moral progress soon proved to have been a wrong perception, as colonization had more negative effects, and the Christian missionary activities were seen to go hand in hand with colonization.

Sine (1987) together with other authors like August (1999), Dunne (1969), Hall (1991), Hughes and Bennet (1998) and Moltmann (1997) further advocate the need for us to design a biblical image of a better future for the people in this world. Therefore, we as Christians need to get behind God's intentions for people and development and work towards righteousness, justice, peace and reconciliation and love through Christian development programs.

In addition, this researcher has the opinion that transforming churches should be led by transforming leaders who have the commitment, the vision, the character, the competence and the consistency in fulfilling the biblical command of Diakonia. Our society needs leaders who are loyal to Jesus Christ and the church which He founded.

2.8.2.3 FRAMEWORK FOR TRANSFORMATIONAL DEVELOPMENT

In discussing the Transformational Development, Samuel and Sugden (1987) indicate that transformational development is a term that many are quick to use to describe their

programs, organizations and interventions. However, Christian academics and practitioners instead use framework for transformational development to signify a holistic integration of faith and development to distinguish it from models that are secular or simply dichotomist in their application.

The terminology – *Transformational Development* – while helpful, has not yet resulted in consensus around the criteria for, frameworks of, and proven approaches to, doing transformational development. The danger remains that unless we can differentiate between what is and is not transformational development, it will be just another Christian label used to justify whatever we happen to be doing. The goal for framework for transformational development is the positive change in the whole human life materially, socially and spiritually (Myers 1999:111).

Transformational developments distinctive should be found across the spectrum, impacting not just motivations but operations, not just where we go or send, but the posture with which we walk. Transformation suggests an end-to-end focus, not just on the poor whom we seek to serve but the poor who are doing the serving. And it promises radical ongoing change in not just our scope of activities but also our outcomes aligned with sound biblical theology. So, the Church needs to move beyond definition to interpretation of transformational development to framework for transformational development that builds sound academic foundations for both those engaging in and educating for Christian development.

In this regard, the researcher has the belief that transformational development is reaching the community with the whole gospel for the whole person through the whole church, which means that *diakonia* and evangelism go hand in hand. Transformational development is active engagement in the difficult task of change that embraces the social, economic and spiritual wellbeing of the people by making a lasting influence on the society.

2.8.2.4 MYERS' TRANSFORMATIONAL DEVELOPMENT

Myers (1999:111) pulled together various research materials done by the Christians in the development field and created a framework for Transformational development. In his framework for Transformational Development, Myers (1999:3) is concerned with “seeking positive change in the whole of human life materially, socially and spiritually.” He states that “Changed people”, just and peaceful relationships are the twin goals of transformation...Changed people are those who have discovered their true identity as children of God and who have recovered their true vocation as faithful and productive stewards of gifts from God for the well-being of all” (Myers 1999:14).

Bryant Myers definition of Transformational Development is the reconciliation of broken relations with God, self, others and creation. The emphasis being on broken relationships and restoring them, for the Church or working group this should be the definition so as to go forward in identifying a possible framework for identifying transformation. In his article, *The Church and transformational development*, Myers (2000:65) states “transformational development must seek restoration of relationships within oneself, with others, with the environment and with God.” In consideration of the above definition, this researcher suggests that transformational development includes critical components that seek to reach higher goals of material, spiritual, and moral fulfillment in line with biblical principles.

According to Myers (1999:111), the framework for Transformational Development intends to answer questions such as:

What better future? What are the goals of transformation? What is the process of change? What is sustainability? And, what ways do we think holistically? Each of these questions is a component of a framework when considering transformational development.

The following is a brief explanation of Myers' five elements:

1. THE BETTER FUTURE

The quest for transformation requires having a better future, which the community itself decides. In other words, the better future should involve life and life abundantly. It is therefore a vision of a better future, which is a vibrant, growing, living community eagerly, and joyfully serving God and community. Myers (1999:113-115) affirms that it is impossible to imagine a transforming community without a transforming church in its midst. Myers (1999:113) says the better human future is summarized by:

The idea of shalom: just, peaceful, harmonious, and enjoyable relationships with each other, our environment, and God. This Kingdom frame is inclusive of the physical, social, mental, and spiritual manifestation of poverty, and so all are legitimate areas of focus for transformational development that is truly Christian.

The church has diaconal and prophetic roles to play in order to transform the community to a better future (Myers 2000:65-66; cf. Mroso 1995:360).

2. THE GOALS OF TRANSFORMATION

Identity and vocation are critical from a biblical perspective; we must know who we are and the purpose for which we are created, for the effective human transformation. There are two main goals which have been put forward:

First is a Changed person: Recovering true identity and discovering true vocation. In this, the central issue is the recovery of the true identity of the poor (Myers 1999:115).

The researcher agrees with Myers that in some cases there is a web of lies in which the poor believe that they have no contribution to make and that they are truly god-

forsaken. In that situation, the view must be replaced by the truth that they can contribute; hence they have to recover their true identity. Therefore, the recovered identity of the poor is the beginning of transformation (Myers 2000:67).

Second is just and peaceful relationships. The central relationship in need of restoration is one's relationship with the triune God, community, environment, and others (Myers 1999:118).

The researcher is in the opinion that the transformation, which moves toward a better future, must encourage relationships that work. Life and relationships are not separate; therefore development should aim at a blessed life, life of peace with itself, others, the environment and with God. In this regards, transformation is focused in altering context, which allows for a fundamental shift in an individual or society into a better state.

3. THE PROCESS OF CHANGE

The means to reach our goal is very important because some of the means are better than others and other means to attain development are from outside the societies. Myers (1999:120-128) put forward the following means to transformation that:

Affirming the role of God, affirming the role of human beings, focusing on relationships, keeping the end in mind, recognizing the pervasive evil, seeking truth, justice and righteousness, addressing causes, doing no harm, expressing a bias toward peace, and affirming the role of the church in addressing poverty.

Therefore, having a variety of choices, we also have to answer the question; to what process of change do we aspire? Myers believes that through those means above, empowering the people for their better future can attain transformational development. This researcher views change as altering process based on what an individual or organization is doing aiming at improvement based on the past experiences.

4. SUSTAINABILITY

In the recent literature a great deal has been written about the need for the development to be sustainable. Myers insists that the ultimate source of sustainable life is not in our control, but it is God through Christ who sustains life. Therefore, most communities are sustainable in some manner because God has, and is, at work through them (Myers 1999: 128). Due to contradicting definitions of sustainability, Myers clarifies it by stating that the community's understanding of sustainability must include physical, mental, social and spiritual.

Physical sustainability includes all the basics that people need in order to live: food, water, health, economics and a sustainable environment (Myers 1999:129).

This study recognizes the need to locate sustainability in transformational development framework. As the example of agriculture illustrates, physical sustainability implies enhancing the productivity and life supporting capacity of the local environment in ways that ensure its future.

Mental sustainability is the transformation that includes restoring psychological and spiritual well being of the people (Myers 1999:130).

The poor must come to believe in themselves – not on handouts, donations or development agencies. It is by helping people that they can make sense out of their world; it is a mental transformation that changes one (Myers 1999:130; Chambers 1997:102).

Social sustainability must include establishing or supporting the development of local organizations with social agendas (Myers 1999:130).

Social sustainability has come to include a concern for building a civil society – a term used to refer to nonprofit groups, voluntary associations, service groups, church groups, peasant associations, etc. It is the point at which micro-enterprise development, political empowerment, and nurturing social organizations come together. This means people, who live in the community need to make informed decisions, starting with what they have and build on what they know (Myers 1999:131; Coetzee, Graaf, Hendricks and Wood 2001; Burkey 1993). Due to its strategic presence in poor communities, Faith-based organizations are very much needed to play their role in Third World contexts.

Spiritual sustainability has to do with the contribution of faith-based organizations in the community (Myers 1999:132).

The researcher agrees with Myers' (1999:132-134) opinion that most poor communities in the Third World have more belief in God than those in the West. Churches, mosques and temples are the location of value traditions without which human society cannot function.

5. TRANSFORMATIONS AND THINKING HOLISTICALLY

According to Lerise et al (2001) thinking holistically is extremely powerful compared to ordinary thinking. The word holistic relates to holism, which means all, whole, entire, and total. It is the idea that all properties of a given system – physical, biological, chemical, social, economic, mental, and linguistic – cannot be determined or explained by its component parts alone. They explain thinking holistically in transformation as:

A group is not simply a collection of individuals-in-need but an entity in its own right. The 'wholeness' of the group is viewed not by adding up the number of individuals, but by being open to the constant play of interactions between group

members, the posing and counter-posing of themes, and by the way the group is as whole seems to incline first way, then another (Lerise et al 2001:2).

In taking on the challenge of working toward human transformation, Myers (1999:128) says we will need to learn to think and act holistically in a variety of ways, including our understanding of the whole story that is the biblical narrative of a seamlessly related world of material and spiritual, of persons and social systems.

In learning our way towards transformation we have to stop and ask what kind of planning is best suited for transformational development. According to Myers (1999:147) in development planning we need to do two things: First, we should shift our planning framework from the traditional management – by – objective approach (that involves a specific duration of time, e.g. five – to ten – year plans) to a vision – and – valued approach (that focuses on the attainment of the goals). Second, we need to make evaluation of our plans more frequent. We need to evaluate often enough to “learn our way” into the future, which normally is unpredictable. It is the vision of the better future where we want to be, and having identified the values by which we do our work, we set a marker on the horizon.

Effectiveness of transformational development comes down to people, not to ideas, principles, or tools. Myers (1999:150) states that “transformation is about transforming relationships, and relationships are transformed by people.” Techniques and programs only fulfill their promise when practitioners use them with the right attitude, the right mindset, and professionalism. The characteristics of a holistic practitioner are drawn from transformational development. Myers (1999:153-162) says the practitioner should: have Christian character, be professional, be learning, know who we are, be holistic disciple, and do theology.

In addition, Myers (1999:168-169) says in transformation development tools should be employed in order to help people do their social analysis. It should be done in such

away that it empowers the community. He explains that “members are the ones who need to develop the skills of social analysis if they are to become active participants in the transformational process” (Myers 1999:169). It is the poor people’s history that they need to tell, as well as their social structure and their context. Finally, it is the duty of the development agent or practitioner to help the poor people analyze and interpret their situation in understandable manner. Poor people can learn to figure out how it works, who benefits, who is left out, who has the power and all other things they need to understand in order to be able to work for sustainable development. The researcher agrees with Myers views that insist to have faith and confidence in the poor people to develop their own *tool kit* to test their development in the empowerment process, instead of the conventional development trend of helping the poor people see *our* view of their situation.

The whole gospel message is a message of an inseparable mix of life, deed, word and sign. A holistic view of people is one which insists on the fact that individuals are inseparable from the social systems in which they live. A holistic view of time is the view in which we need to understand time holistically and not separate the past, present, future and eternity. Therefore, the above components – which emphasize the importance of the whole and the interdependence of its parts – form a framework for transformational development that is Christian (Myers 1999:134-135; Myers 2000:67).

The researcher believes that there exists a relationship between the biblical command of Diakonia; Catholic Social Teaching; and Transformation Development as suggested by Myers. They all abide to the Scriptures that give the Christian meaning to the suggested approaches to the alleviation of poverty. Again, the Catholic Social Teaching and Myers’ Transformation Development have similar views as they have described their principles as *framework*⁸. According to Curran (2002:36-37) Catholic social

⁸ This researcher uses the term *frameworks* for the Catholic Social Teaching and Myers’ Transformational Development in accordance to the authors. Zalot and Guevin (2008:53) explain the principles of Catholic Social Teaching as framework and Myers (1999:111) uses framework to explain the elements of Transformation Development.

teaching explains that the church has an evangelical duty to take her stand beside the poor people, helping them satisfy their basic rights without losing sight of other groups and the common good. In helping the poor, the light of Christian faith provides a new model of solidarity and unity that should be in our world – the model of the unity and solidarity of three persons in one God. After creating a framework for transformational development done by Christians, Myers (1999:135) states that putting all ideas together, “we have a framework for transformation that points us toward the best human future – the kingdom of God.”

The researcher believes from its biblical commitment to the poor, the Church in its capacity in terms of material and resourceful human capital, can assist its people to grow and develop, not only spiritually but also physically. The word of God is highly regarded in the work of transformational development, thus a genuine understanding of the Word will move the church to go out and engage in the community development. However, we cannot deny the fact that there is still poverty that prevails among people in so many places in the world, even after two thousand years of Christianity. Yet, poverty still exists in rural areas of the Diocese of Lindi, unperceived by the local church, which needs to be changed.

Finally, there exists ambiguity between the reality in the involvement of the Roman Catholic Church in the social service it provides in the Diocese of Lindi, from the Scriptures and the Catholic social teaching of the Roman Catholic Church as a Magisterium (McBrien 1995:280). When looking at the biblical command, the framework for Myers’ Transformational development and Catholic social teaching of the Roman Catholic Church on the development of peoples as it has been reviewed by the Second Vatican Council and according to the Papal Encyclicals like that of Pope Paul VI (1967) – *Populorum Progressio*, one will find there is an ambiguity in the role of the Roman Catholic Church in empowering the rural poor in the Diocese of Lindi.

Among those who express their concern in the relative understanding of the biblical command of the service of the Church and the reality of what is practiced is Tokunboh Adeyemo, General Secretary of the Association of Evangelicals in Africa, cited in Van der Walt (1999). He had the following to say when thinking of Africa, “For decades in Africa, evangelism and missionary activities have been directed at getting people saved (i.e. spiritually). Consequently, we have a continent south of the Sahara that boasts of an over 50% Christian population on the average, but with little or no impact in society” (Van der Walt 1999:25). It is therefore, the researcher’s opinion that the framework for Transformational development and Catholic social teaching, and the biblical commands, are the ones, which the Church must commit to, in its diaconal role.

2.9 CONCLUSION

In this chapter, the researcher has presented the concept of *Diakonia*, Catholic social teaching and Transformational development, their theology and application in and by the Roman Catholic Church. In the light of these facts, one can conclude that through the work of *diakonia*, all Bible-believing churches around the world should promote and apply *diakonia* as prescribed by the Roman Catholic Church, the World Council of Churches and their related agencies in order to address poverty. The third chapter will deal with the importance of the context and outlining the main features of the Tanzanian context.

CHAPTER THREE

THE TANZANIAN CONTEXT

3.1 INTRODUCTION

This chapter will briefly outline the context on which this research study is based. Some of the main features that characterize the poor of the World, Africa and Tanzania in the Diocese of Lindi will be discussed. Poverty has become increasingly entrenched in Africa and continues to defy efforts to eradicate it. According to Arimah (2004:3999) fifteen of the twenty poorest countries of the world are in Africa, and a major finding of the poverty assessments reveals that the level of poverty in Africa is increasing.

3.2 THE IMPORTANCE OF CONTEXT

Collins English Dictionary defines context as “the circumstances that are relevant to an event or fact.” People are contextual beings; things only exist for us within our contexts. The correct use of the context will give fair and accurate information. The social context of an individual is the culture, the people and institutions with whom the persons interacts. Members of the same context will often think in similar styles and experience similar patterns of life style.

Institutions and service providers must assess the context of their work. In a foreword to De Gruchy’s book: *Theology and Ministry in context and crisis: A South Africa Perspective*, Marty says that “ministry is contextual and is set in a particular context” (De Gruchy 1986:8).

In the opinion of this researcher, any theology or ministry that ignores the particularity of each context is questionable. According to Parrat (2004:9) context is both the framework and part of the source material for doing theology. He also correctly points

out that all theology is contextual, that is, it arises from a specific historical context and addresses that context (Parrat 2004:2). All that theology needs to do is to be honest about its “contextuality”. Equally our discipline of service, as developed and practiced in the context of poverty, must be contextual. In raising the significance of the context De Gruchy (1986:36) says that:

When people forget context and crisis they turn abstract, detached, ideological, remote and unhelpful. However when they remember context and crisis they show their identification with the people who are subjects and objects of Christian ministry.

De Gruchy goes on to say that the character which ministry takes within a country greatly depends upon the immediate context within which one has to minister. This is yet another appropriate emphasis on the importance of context in ministry. Ministry (theology) and context cannot be separated. Separation of ministry (or diakonia) from the context can only serve to impoverish diaconal role and make the ministry irrelevant, if not useless. Thus, the need to always remember the cognizance of context cannot be undermined.

According to Clinebell (1984:14) if context is not duly noted, there is a danger that the church will be confronted by irrelevance. The context that is outlined in this study is important to its findings. That is the context of poverty in the Diocese of Lindi, in which the participants in this research live and try their best to survive. Having emphasized the importance of context, it is important to identify some of the main features of the Tanzanian context.

3.3 THE MAIN FEATURES OF TANZANIA

The United Republic of Tanzania is located on the East coast of African continent between parallels 1°S and 12°S and meridian 30°E and 40°E. Refer to (Appendix E) the

map of Tanzania, the country extends from Lake Tanganyika in the west, to the Indian Ocean in the East; Lake Victoria is in the North, to Lake Nyasa and Ruvuma River in the south. The country of Tanzania borders Kenya and Uganda in the North, Rwanda and Burundi in the North-West, Democratic Republic of Congo to the West, Zambia to the South-west and Malawi and Mozambique to the South.

Mainland Tanzania has an area of about 939,702 square kilometers (583,904 sq. miles) and the Islands of Unguja and Pemba (Zanzibar), in the Indian Ocean, occupy an area of 2,643 square kilometers (1,642 sq. miles). The average temperature is between 20°centigrade (68°F) and 32° centigrade (89.6°F). Average annual rainfall approximately ranges from 600mm (23.62 inches) to 1,800mm (70.86 inches) per year under normal conditions and depending on the elevation of a place from the sea level. The average duration of the dry season is five to six months. The warmest periods in Tanzania are the months of March over most of the northern part, and November and December in the central and southern sections of the country (*SSN Tanzania 2006:1*).

Tanzania is among the largest countries in Africa with a total of 945,200 square kilometer (587,320 sq. miles) and a population of 34.6 million people. The population is estimated to be growing at the average rate of 2.1% per annum (Tanzania Census 2004). According to Kukkamaa (2008:4) decades of development assistance to Africa show little evidence of improvements in the lives of the people and the consolidation of democracy in the continent. In the case of Tanzania, the Household Budget Survey (2000/01) shows that there was no appreciable reduction of poverty in the last decade, particularly in the rural areas and inequalities have, in fact, increased.

3.4 THE REALITY OF POVERTY AND INEQUALITY

Whereas poverty is worldwide phenomenon and the term poverty is commonly used, it is necessary to look its definition and clarify its related concepts, such as “absolute poverty” and “relative poverty”. Many experts have offered different definitions of

poverty from a variety of points of view. The researcher subscribes to the definition of Pieterse (2001) that may not include all aspects of poverty. The definition is: "Poverty is the inability of individuals, households or entire communities to command resources to satisfy a socially acceptable standard of living" (Pieterse 2001:30).

Individuals, families and groups in the society can be said to be in poverty when they lack resources to obtain the types of diet, participate in the income generating activities and have living conditions that are not favorable. According to Nagel (1991) poverty can be classified into absolute poverty and relative poverty. The standard of absolute poverty aims at defining the basic material conditions needed for substance. The standard of relative poverty aims at defining the poverty relative to medium living standard.

Alcock (1993) defines Absolute poverty and Relative poverty as follows:

"Absolute poverty is claimed to be an objective definition, based upon the notion of subsistence. Subsistence is the minimum needed to sustain life, and so being below subsistence level is to be experiencing absolute poverty, because one does not have enough to live" (Alcock 1993:58).

The meaning of relative poverty is more on the subjective standard based on the comparison between the standards of living among the members of the society.

"A relative definition of poverty is based upon a comparison between the standard of living for the poor and the standard of living of other members of society who are not poor, usually involving some measure of the average standard of the whole of the society in which poverty is being studied" (Alcock 1993:59).

According to Alcock (1993) the concepts of absolute poverty and relative poverty are not mutual exclusive, and there is no clear-cut division for which is correct. He says because it is wrong to regard as in susceptible of changes “the necessities of livelihood”, that serve as the scale for measuring poverty (absolute poverty).

Regarding the inequality, Alcock (1993) explains that it is possible that the living standard of the majority of population in a given society is kept low, that the average social income is on a level of bare subsistence, and even sometimes that level is virtually lower than the generally accepted standard of bare survival. On the other hand, the population in another given society is well off as a whole, the majority of the population own their cars, though the minority of the population do not because of a variety of circumstances. It is therefore safer to conceive poverty, as both absolute and relative.

From the above definition of poverty, classification and explanation of inequality, poverty is mainly concentrated in the countries of Latin America, Asia and Africa. According to Mayfield the vast majority of the citizens of the less developed countries go to bed each night with fewer calories than are required for a healthy productive life (Mayfield 1997:11). In fact, to have even these few calories is a luxury, as there are others who go to bed with no calories at all. Poverty and inequality are the most important of all features of the poor population. Poverty is always an important feature of the developing world. This led Ravnborg and Sano (1994:5) to conclude that roughly one third of the developing world's populations live in poverty. The document, *World Development Report 2000/2001*, states that:

The world has a deep poverty amid plenty. Of the world's six billion people, 2.8 billion – almost half – live on less than US \$ 2 a day, and 1.2 billion – a fifth – live on less than US \$ 1 a day, with 68% living in South Asia and Sub-Saharan Africa (*World Development Report 2000/2001*:3).

According to Haight (1985:16) poverty is a worldwide reality, of destitution. It constitutes the lack of basic human necessities, food and drink, clothing, shelter, home, and medical care. Lack of these basic necessities can cause death. According to Gutierrez (1984:9-10), poverty means death, premature and unjust death due to hunger and sickness. It is a known fact that the quality of life in poor communities is very low. In addition the life expectancy among the poor is very low. Boff (1988:19) says that poverty is a product of economic and socio-political mechanisms. Thus poverty is entrenched within the economic and socio-political systems designed by the powerful. According to Boff and Pixley (1989:3):

...the poor are poor because they are exploited or rejected by a perverse economic system. This is an exploitative and excluding system, which means that the system keeps them under it or outside it.

Berryman (1987:5) also has the same view as Boff and Pixley (1989:3) and Boff (1988:19) regarding the systemic nature of poverty and he insists that people do not simply happen to be poor. Neither can people be blamed for being poor as it is often the case. Their poverty is largely a by-product of the way society is organized or structured.

Poverty is a problem of the system and cannot be done away by mere tempering with the periphery of the system, but rather by a complete transformation of the whole system. Poverty is the result of economic, political and social processes that interact with each other and frequently reinforce each other in ways that exacerbate the deprivation in which poor people live (*World Development Report 2000/2001:1*).

Archbishop Oscar Romero of El Salvador says that the poor are "...human beings who are at the mercy of cold economic calculations" (Romero 1988:180).

Poverty refers to a state of want or disadvantage. In that state victims of poverty are incapable of attaining minimal standards of living (Ravnborg and Sano 1994). May

(2000:5) and Pieterse (2001:30) concur that researchers are almost agreed on the following definition of poverty: “The inability of individuals, households or entire communities to command sufficient resources to satisfy a socially acceptable minimum standard of living.”

This definition does not cover all aspects of poverty, however it captures the essence of what poverty is. Whiteford (1995:1) correctly notes that poverty is a multidimensional condition and a comprehensive description of poverty should include as many aspects as possible. In most cases, for instance, poverty is not an accident of history, but is systematically entrenched in socio-economic and political structures. Smith (2005:ix) sees poverty as a trap, which catches the poor: “Poverty is a cruel trap. For many of the unfortunate people who are ensnared in this painful leg-hold, escape on their own can be all but impossible.”

The poverty trap, which is also referred to as “structural poverty” is much more than just lack of income. The very conditions of poverty make it likely that poverty will continue tomorrow (Smith 2005:11).

3.5 GLOBAL POVERTY

According to the World Bank, *2010 World Development Indicators*, global poverty measured at the US \$ 1.25 a day poverty line has been decreasing since the 1980s. The number of people living in extreme poverty fell from 1.9 billion in 1981 to 1.8 billion in 1990 to about 1.4 billion in 2005. This substantial reduction in extreme poverty over the past quarter century, however, disguises large regional difference (*The World Bank* 2010:91).

Poverty remains to be a global phenomenon, which is wide spread. It is a phenomenon that is found in many different parts of the world. However, poverty is severe in the developing world, especially in the Sub-Saharan Africa. Smith affirms the intensity of the

problem in Africa when he says that conditions of poverty are particularly desperate in Africa (Smith 2005:1). In August 2008, the World Bank presented a major overhaul to their estimates of global poverty, incorporating what they described as better and new data. The long-held estimate of the number of people living on the equivalent of US \$ 1 a day has now been changed to US \$ 1.25 a day.

According to the new data the number of people living in absolute poverty has increased. The World Bank (2010:91) notes that:

“The incidence of poverty in the world is higher than past estimates have suggested. The main reason is that previous data had implicitly underestimated the cost of living in most developing countries. The revised estimates of \$ 1.25 a day finds that 1.4 billion people live at this poverty line or below.”

As a result of this poverty in the world and Africa, a majority of Tanzanians face starvation, nutrition related diseases, high infant and maternal mortality, reduced life expectancy, reduced standard of living and the devastating impact of a HIV/AIDS pandemic. These are a few of the impacts of poverty on the poor who look forward to the Millennium Development Goals (MDG). According to the International Policy Centre for Inclusive Growth (IPC-IG), the Millennium Development Goals are the world’s greatest promise – a global agreement to reduce poverty and deprivation at historically unprecedented rates through collaborative multilateral action (*International Policy Center for Inclusive* 2010:6).

3.6 POVERTY IN AFRICA

Poverty is particularly rife and widespread in the developing world, of which Africa is part. According to the study by the World Bank, Africa was the only region where food insecurity was the most common descriptor of poverty: many poor people were preoccupied with where their next meal would come from. In addition, poor people

spoke extensively about the importance of assets for getting loans and making it through rough periods... Entrepreneurship and multiple sources of income contributed to the movement out of poverty (*The World Bank* 2000:85).

According to the World Bank (2010:91) the poverty situation in Africa, especially Sub-Saharan Africa, where Tanzania is located has become more acute.

In Sub-Saharan Africa the poverty rate fell only slightly from less than 54 percent in 1981 to more than 58 percent in 1999 then down to 51 percent in 2005. But the number of people living below the poverty line has nearly doubled.

Poverty lines in poor countries are usually set at the level needed to obtain a basic supply of food and bare necessities of life. Many poor people subsist on far less than that. The average daily expenditure of the poor is derived from the poverty gap ratio – the average shortfall of the total population from the poverty line as a percentage of the poverty line (*The World Bank* 2010:4).

According to the *Global Economic Prospects* (2010:6), due to the current world's financial crisis, developing countries, particularly those countries which rely on Official Development Assistance (ODA) for budgetary support, could come under severe pressure if the crisis results in reduced aid flows. This probably represents a worst-case scenario, even though aid flows are unlikely to fall so much but will likely be tighter than in the past.

Poverty on the African scale is more than just an individual phenomenon. It is a social and political phenomenon (*The World Bank* 2000:84). The World Bank (2000:83) states that:

Africa is not only poor, but is also suffers from vast inequality in income, in assets (including education status), in control over public resources, in access to essential services, as well as pervasive insecurity.

Finally, catastrophes cause deadly periods of great shortage in Africa. The most damaging are the famines that regularly hit the continent, especially the Horn of Africa. These have also been caused by disruptions, due to warfare, years of drought and other natural disasters.

3.7 POVERTY IN TANZANIA

The policy document of Tanzania's Ministry of Community Development, Woman Affairs and Children, *Community Development Policy*, indicates that since its independence, Tanzania has been preparing and implementing policies, strategies, and long and short term plans which are intended to help the people to bring about their own development. The First President of the United Republic of Tanzania, Julius K. Nyerere emphasized that "True development is development of people, not of things" (*The United Republic of Tanzania* 1996:1). This first president led a one-party state that nationalized key industries and created *Ujamaa* – a rural, collective village-based movement of "African Socialism" and "self reliance." *Ujamaa* faced increasing popular dissatisfaction, and was slowly abandoned in the late 1970s and 1980s (Dagne 2010:1). After 1985, the Tanzanian government relaxed its policy on *Ujamaa*, adopted a multiparty system, and more liberal policies (Mosha 2008:52).

Tanzania is characterized by persistent poverty. Measured by changes in income and the provision of social services, there have been only marginal improvements in the poverty situation over the past 40 years, since independence. According to a study by the Ministry of Foreign Affairs, *Policy and Operations Evaluation Department (POED)*, during the period from 1960 to 2000, real income adjusted for inflation, rose by 22%, which is less than 0.5% per annum. Between 1960 and 1976 there was an average of

income growth of 2% per annum, but from then onwards a serious decline occurred and by mid-1980s incomes were back at the 1967 level. Despite some recent improvements, per capita income in 2000 averaged US \$ 280. In other words the 1975 peak had not been regained (in real terms) and not net income growth had occurred over the past 25 years. Moreover, the average per capita income is less than US \$ 1 per day, the indicator for absolute poverty (POED 2004:33). There are two main reasons for this: low world market prices for the country's main export crops and ineffective government policies. The lack of agriculture diversification and meant that low world market prices continue to play an important role and the vulnerability of the rural economy has not been reduced. Social indicators show a similar trend; an improvement of the situation during the 1960s and 1970s and a subsequent decline (POED 2004).

The *Policy and Operations Evaluation Department* (POED), suggest that there is definite gap between the indicators used for poverty measurement by government and the donor community, and the perception of the population. The poor do not define the basic problems underlying poverty in terms of income. Instead, they emphasize the importance of access to, and control over, productive resources: land and land rights, inputs, and production-oriented services, and the social insecurity that results from their absence. In other words, the poor emphasize the underlying socio-political factors of rural poverty. In their perception, conditions are unfavorable for earning an income and services provided by government and the private sectors are highly inadequate (POED 2004:42).

The crucial factor in the combating of rural poverty, at least in the short term, is enhancing the effectiveness of government policies. With the advantage of hindsight, it must be concluded that Tanzania's policies towards poverty alleviation have been quite ineffective. The government's economic reform policies did not create an enabling environment for agricultural production growth that could lead to reducing rural poverty. Moreover, the political dimension of the poverty reduction strategy lacks attention of the

social and political emancipation of the poor. It remains to be seen; therefore, how Tanzania's good intentions will materialize in practice and what the effects will be on the poverty situation (POED 2004:43).

In Tanzania, like in most societies, the rich are getting richer and the poor, poorer. Although there is political stability, as well as a better economic outlook through privatization and investments, the majority of the poor are not getting better economically. The fact that most of the Tanzanians have known poverty, having been raised in poverty, and continue to live in poverty, is an indication that poverty is insidious.

The Vice President of Tanzania, Dr. Ali Mohamed Shein, in his *Opening Speech to Poverty Policy Week*, in October of 2003, said:

“The fight against poverty is a protracted struggle. The major challenge that is before us now is not the lack of understanding of the problem facing us or knowing what needs to be done in order to get out of poverty, but rather, it is how to do it in the most effective and efficient manner. We have always been conscious of the wealth of resources surrounding us in spite of the poverty among our people. Time and again, it has been pointed out that there is a contradiction between the enormous unexploited potential and hidden growth reserves in the midst of mass poverty. It is no doubt to us all, that there is a big challenge facing us” (Shein, 15th October 2003).

According to Boff and Pixley (1989:3) poverty is systematic. They state that the real reason why the poor are poor is that:

The poor are poor because they are exploited or rejected by a pervasive economic system. This is an exploitative and excluding system, which means the

poor suffer and are oppressed; it means that the system keeps them under it or outside it.

One hope seems to be for the children of the poor people, provided they obtain a good education.

Poverty in Tanzania is chiefly a rural phenomenon and poverty levels are strongly related to the education of the head of the household. In addition, women are poorer than men because of the customs and taboos, and the poor benefit little from social services. Geographically the poorest groups are concentrated in remote parts of the country with low and erratic rainfall and less fertile soil, and dependently largely on subsistence agriculture. In such area the potential for achieving higher incomes through raising productivity and profitability in agriculture is therefore very limited (POED 2004:43). The share of rural people living in poverty in Tanzania remained the same, 87% in 1990 and 2000, with four regions (Lindi, Singida, and Shinyanga) being worst of (POED 2004:35). Tanzania's economy largely fails to address the needs of the people such as healthcare, education, employment, and poverty reduction (Dagne 2010:3).

In order to achieve higher productivity, implementation of the strategy (improving agricultural support services, and strengthening marketing efficiency, corresponding with the priorities perceived by the poor population) requires areas of specific interventions, which take account of resources potential and the poor's access to productive resources, and technological innovations (POED 2004:43-44). This implies that the church's diaconal role amongst the poor communities would strengthen their capability and may help in the effective implementation of the governments' rural development policy.

A study conducted by the World Bank using participatory research to explore poverty realities, experiences, and priorities, revealed that although poverty is often specific to certain groups and locations, some broad patterns cut across groups. Most of the

population surveyed believed that things had gotten a lot worse for the poor and that traditional systems of social support had eroded – leaving poor households in deeper poverty and greater vulnerability (*The World Bank* 2000:84).

The reality of poverty is well known to the current government of Tanzania. The administration of President Benjamin William Mkapa from 1995 to 2005, pursued a number of economic reforms and was generally seen positively by bilateral and multilateral donors which provided substantial financial and technical support to Tanzania. Ted Dagne states that some of the reforms included privatizations of state firms, improvement of Tanzania's weak infrastructure system, creation of the growing cell phone networks, and increased Internet access, and an increasingly robust and investor-friendly private sector. The country reached its completion point under the Enhanced Heavily Indebted Poor Countries (HIPC) initiative in 2001, and has received partial debt stock reductions under the initiative (Dagne 2010:2).

In addition, Dagne (2010) says that Tanzania faces severe HIV/AIDS epidemics that affect force-aged contributing to the low production. He goes on to say that, poverty contributes to the prevalence of HIV/AIDS. This is without denying the fact that HIV/AIDS is caused by a virus. In addition, the prevalence of HIV and AIDS is more devastating to the poor than to the rich. Poor people are the ones whose health care services are poor. They are the ones who struggle to access medication that improve the quality of lives. They are the ones who cannot afford healthy and nutritious food or amenities that could make life easier for them.

In 2001, President Benjamin Mkapa, in a speech at the *Special High-Level Session on the Launch of the Time Bound Program on the Worst Forms of Child Labour in the Republic of El Salvador, Kingdom of Nepal and United Republic of Tanzania*, indicated that:

“Close to 50 percent of households in the United Republic of Tanzania live below the poverty line (2,000Sh; 12R or \$ 1.25); and as usual, poverty is more

prevalent and pronounced in rural areas, making rural development and transformation a key element in the war on poverty and child labour” (Mkapa, 12th June 2001).

The president insisted that poverty couldn't be allowed to continue unchallenged. The socio-economic and political structures that sustain poverty must be addressed. They must be rooted out and these socio-economic and political structures must be liberated and transformed.

The United Republic of Tanzania's current president, Jakaya Mrisho Kikwete, is pursuing an agenda of political continuity that builds on the achievements of the former presidents: Julius Kambarage Nyerere, Ali Hassan Mwinyi and Benjamin William Mkapa, and seeks to generate greater economic growth and reform.

In 2001, Tanzania reached its completion point under the Enhanced Heavily Indebted Poor Countries (HIPC) initiative. The country continues its pattern of steady real Gross Domestic Product (GDP) growth and its low and stable inflation rate (Dagne 2010:2). According to Dagne (2010:2-3) the *Economist Intelligence Unit* (EIU) predicts that inflation will fall from an average of 12% in 2009 to 9% in 2010, and 7.5 % in 2011. The EIU forecasts GDP growth at 6% in 2010 and 7% 2011. He states that: “Despite its real GDP growth, Tanzania's economy largely fails to address the needs of ordinary people – health care, education, employment, and poverty reduction”.

Tanzania remains tainted by the vast inequalities in spheres such as education, health services, basic infrastructure, sanitation, safe and drinking water, electricity supply and housing. There are still millions of Tanzanians who do not have access to clean and safe water. The majority of Tanzanians do not even have communal taps, but collect water from rivers and streams.

3.8 THE DIOCESE OF LINDI

Lindi is one of the oldest towns in Tanzania; Arab traders whose culture and religion still dominate the town and partly the surrounding rural areas established it as a trade link between Zanzibar and the main land in the 11th century. Later on, the town flourished from trading activities and also became an administrative center for the Southern Province under British colonial rule. The decline of the town of Lindi started in 1952, when the status of the main harbor and administrative center were shifted to the town of Mtwara 108 kilometers (67.11 miles) towards the border with Mozambique. In 1971, Lindi became the regional administrative center for the Lindi region. The region of Lindi borders the regions of Pwani, Morogoro, Ruvuma, and Mtwara, and is divided into six administrative districts Kilwa, Lindi Rural, Lindi Urban, Liwale, Nachingwea and Ruangwa. In economic terms, the region is one of the poorest in Tanzania and its population has a low educational level. In ecological terms Lindi and its surrounding settlements fall into coconut plantations and fishing along the coast of the Indian Ocean, and the relatively dry upland area of the region is mainly suitable for cassava and cashew nuts (Lerise et al 2001:2-3).

In 1986, Lindi became a Diocese of the Roman Catholic Church. The Diocese of Lindi is one of the United Republic of Tanzania's twenty-six administrative regions. The Diocese of Lindi is in the metropolitan of the Archdiocese of Songea. It covers an area of 33,809 kilometers square (13,054 miles square). The town of Lindi is 450 kilometers (279.61 miles) south of Dar es Salaam and 108 kilometers (67.11 miles) north of Mtwara, the southernmost coastal town in Tanzania. According to the 2002 Tanzania National Census, the population of the Lindi Region was 791,306, among them 128,438 Catholics, which gives its name to one of the most sparsely populated areas of the country (*The United Republic of Tanzania* 2009). During Jubilee the diocese of Lindi had 128,438 Catholics, which is 16% of the population with 29 parishes, 52 priests, and more than 250 native nuns (Baur 1994:494).

For the purpose of this research study, this research will be reporting information and data gathered from selected parishioners from four parishes within the Diocese of Lindi. There are: (1) Chinongwe, (2) Nachingwea, (3) Nyangao, and (4) Saint Francis Xavier.

Lindi's port facilities are still rudimentary, allowing one or two small cargo and passenger boats at a time, and cannot accommodate ocean-going ships. The region was once an important sisal-producing plantation area, especially in Kikwetu, surrounding the Lindi airstrip, 25 kilometers north of town. During the rainy season Lindi is presently accessible only by air and sea, with roads open during the dry season. At present there is a major road building project, which will upgrade the road north to Dar es Salaam to bitumen standards.

Lindi is a fairly cosmopolitan town with Arab and Indian merchants owning the bulk of businesses and Islam is the predominant religion. The locals, known as Swahilis, are mainly engaged in fishing in Lindi Bay and some farming on the outskirts of the town. Employment opportunities are unfortunately very limited, as Lindi lacks any kind of major industry (Wagner et al 1998:8).

The main occupations in the region of Lindi are smallholder agriculture and small-scale trading, with a substantial number of urban residents depending on agriculture. Cash crops supporting the economy of Lindi include coconuts and cashew nuts. Coconuts are sold and consumed within the region, whereas cashew nuts are collected and shipped to India for further processing and marketing. Without processing facilities in town, middlemen and large private companies enjoy most of the benefits from cashews nut production and trade. The Cashew nuts Marketing Board of Tanzania does not have a significant role in negotiating market prices on behalf of the farmers, or in supplying inputs to producers (Lerise et al 2001:4). This researcher argues that the people in Lindi need 'Fair trade', as it targets development benefits to particularly disadvantaged producers and enables them to enter new markets.

3.9 CONCLUSION

The discussion of the context has helped to explain the environment of the participants in this research study, and hence determine the results of the study. The fourth chapter will proceed on the empirical part (field work) and report of the data.

CHAPTER FOUR

DIAKONIA AND THE ROLE OF ADDRESSING POVERTY WITHIN THE DIOCESE OF LINDI

4.1 INTRODUCTION

This chapter reports on the empirical research and assesses the data obtained from the participants' interviews, their written comments, and comments made during focus group process. The reports on the empirical research are from the interviews that were conducted with a number of people from the ranks of the poor and the leaders of the four selected local churches in the Diocese of Lindi.

The participants responded to questions from an *Interview Questionnaire* (Appendix B). The questions from the Questionnaire were complemented by follow up questions that are in line with the nature of qualitative research and its data collection technique of in-depth interviews. The *Interview Questionnaire* was used for the purpose of structuring the interview in line with what Merriam (1988:74) recommended regarding inappropriate reference to interviews as “unstructured”. It is important at this point to reiterate what she said regarding the matter that:

If a researcher is to sustain his or her role, an attempt must be made to structure every interview or combine various types of interviews so that standardized information is obtained.

The structuring of interviews is done without necessarily imposing categories upon the participants (Phillips 1976:227). Appendix C and D accompany the *Interview Structure/guide*, which outline steps and principles that should normally be followed and kept in mind when conducting qualitative research.

4.2 PROCESS OF DATA COLLECTION

Permission to conduct the research for this study was sought and granted from the senior administrator of the Roman Catholic Church of the Diocese of Lindi. The Vicar General, the Most Rev. Fr. Ernest Chikawe, gave this researcher permission to conduct data collection process and informed the parish priests of Chinongwe, Nachingwea, Nyangao and Saint Francis Xavier of the purpose, aim, and value of the research.

A letter of invitation was distributed to selected participants requesting their voluntary participation (Appendix A). The letter assured them of confidentiality and anonymity throughout the process including the final reporting in this study. They were also assured of complete adherence to other ethical considerations and obligations such as: (1) the protection of participants from harm; (2) the right to privacy; (3) the notion of informed consent; and (4) the issue of deception (Merriam 1988:178). A follow-up to the letter to the parish priests was made by telephone contact or a visit to those who were without phone numbers. During the follow-up process, appointments were scheduled with the participants through their parish priest.

The letter of invitation included the following: (1) the objective of the study; (2) a request to participate; (3) an assurance that confidentiality would be maintained; (4) adherence to ethical obligations and considerations; (5) freedom to withdraw from participating from the research at any stage; and (6) the estimated duration of each interview (45 min to 60 min).

The data was collected during a period of six days, from June 1 to June 6, 2010. The participants were randomly selected from each parish based on the availability of the parishioners in the four parishes of Chinongwe, Nachingwea, Nyangao and St. Francis Xavier. Two focus group interviews and in-depth follow-up interviews were conducted with the participants. This researcher analyzed all of the data that was collected from

the questionnaire interview documents and listened to 40 hours of interviews on tape that were obtained during both individual and focus group interviews.

4.3 SELECTION OF PARTICIPANTS

The participants were selected from members of four parishes of the Diocese of Lindi: Chinongwe, Nachingwea, Nyangao and St. Francis Xavier. According to the Roman Catholic Church in Tanzania, a diocese is made up of several parishes. In the Diocese of Lindi a parish is generally composed of four or five churches, also known as sub-parishes.

The two parishes of St. Francis Xavier and Nachingwea are located in urban areas. The former is located in the town of Lindi and the latter in the Nachingwea district. Nachingwea consists of migrants from the rural areas of the district. Agriculture within and around Lindi and the Nachingwea boundaries is the main activity of the inhabitants, supplemented by small-scale trade. Few of the predominantly low-income households in the area depend on salaried employment in the government or private sector.

The Nyangao parish is also one of the villages of the government region of Lindi. It is located along the main Lindi-Masasi tarmac road. The parish is famous for its St. Walburg's Hospital and Domestic Training Center. Chinongwe is a parish and also a village of the government region of Lindi. The main productive activity of the people at Nyangao and Chinongwe is agriculture. The crops produced by the people in the region are coconuts, cashew nuts, paddy (rice), maize and cassava. (See the map in appendix **E** of the United Republic of Tanzania and the Diocese of Lindi for the exact location of the four communities).

In compliance with the assurance of confidentiality and anonymity in the final presentation of the report, each participant was allocated a letter of the alphabet in order to avoid using their names. This was also done to conceal their identification.

There were eighteen participants in the study, and are coded as: (A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P, Q, and R) from the four parishes of the Diocese of Lindi. The participants consisted of fourteen males and four females. Among the participants were both lay leaders and clergy.

4.4 BRIEF PROFILE OF PARTICIPANTS

Participants are members and representatives of four parishes of the Roman Catholic Church of the Diocese of Lindi. The parishes from which participants in the research were randomly selected are: (1) Chinongwe, (2), Nachingwea, (3) Nyangao, and (4) Saint Francis Xavier. A brief description of each participant's demographic profile is listed below:

Table 1. Summary of the Demographic profile of Participants

Demographic	Number
Participants	18
Gender	
• Male	14
• Female	4
Age group	
• 25-35	3
• 36-45	6
• 46-55	5
• 56-65	2
• 66-76	2
Marital Status	
• Married	10
• Widow/ Widower	3
• Single	5
Occupation	
• Church leaders (lay and clergy)	4
• Teachers	4
• Peasants	4
• Small business owners	2
• Driver (District Education Office)	1
• Retired	2
Education level	
• Primary School and Vocational Training College	10
• Secondary School and Vocational Training College	6
• University	2
Estimated income per month	
• 35,000 Tshs (175 ZR; 25 US \$)	1
• 60,000 Tshs (300 ZR; 43 US \$)	1
• 80,000 Tshs (400 ZR; 57 US \$)	1
• 100,000 Tshs (500 ZR; 71 US \$)	1
	2

<ul style="list-style-type: none"> • 455,000 Tshs (2,275 ZR; 325 US \$) • Did not wish to divulge income 	12
Household members <ul style="list-style-type: none"> • 1 – 3 • 4 – 6 • 7 – 9 • 20 	6 7 4 1
Type of dwelling <ul style="list-style-type: none"> • Modern houses (Cement walls with iron corrugated roof, electricity and flush toilets) • Mud walls with iron corrugated roof • Mud walls with grass thatched roof • Renting/family home (Mud walls with iron corrugated roof) 	3 8 4 3

Table 2. Specific Demographic profile of Participants

Participant	Age	Gender	Highest Level of Education	Occupation	Estimated income (per month)	Other sources
A	44	Male	Std 7 and Collage	Church leader	60,000 Tshs; 301 ZR; 43 US \$	None
B	61	Female	Std 8 + Teachers' College	Retired teacher	Did not wish to divulge	None
C	72	Male	Bachelor Degree	Church leader	80,000 Tshs; 400 ZR; 57 US \$	None
D	61	Male	Std 8 and Collage	Church leader	35,000 Tshs; 175 ZR; 25 US \$	None
E	38	Male	Bachelor Degree	Church leader	100, 000 Tshs; 500 ZR; 71 US \$	None
F	48	Male	Form 4 + Teachers' College	Teacher	455,350 Tshs; 2,276 ZR; 325 US \$	Peasantry
G	51	Male	Form 4 + Teachers' College	Teacher	455,350/ Tshs; 2,276 ZR; 325 US \$	Cashew nuts farm
H	31	Male	Form Four	Peasant	Did not wish to divulge	Small business
I	35	Male	Standard Seven	Church leader	Did not wish to divulge	None
J	37	Male	Standard Seven	Peasant	Did not wish to divulge	Livestock
K	54	Male	Standard Seven	Peasant	Did not wish to divulge	Livestock
L	52	Male	Form 4 + Teachers' College	Teacher	Did not wish to divulge	Peasantry
M	67	Male	Std 8 + Business College	Retired Marketing officer	Did not wish to divulge	Peasantry
N	42	Female	Standard Seven	Owns small business	Did not wish to divulge	None

O	46	Female	Standard Seven	Peasant	Did not wish to divulge	Small business
P	37	Male	Standard Seven	Driver	Did not wish to divulge	Small business
Q	36	Female	Standard Seven	Tailor	Did not wish to divulge	None
R	25	Male	Form 4 + Teachers' College	Teacher	Did not wish to divulge	None

4.4.1 REALITY OF POVERTY AS EXPERIENCED BY PARTICIPANTS

According to Myers (1999:86) “poverty is a result of relationships that do not work, that are not just, that are not for life, that are not harmonious or enjoyable. Poverty is the absence of shalom in all of its meaning.” Again, Pieterse (2001:30) defines poverty as “the inability of individuals, households or entire communities to command resources to satisfy a socially acceptable standard of living.” Based upon the vast majority of the descriptions given by the respondents the definitions of poverty enumerated in this study, and a working definition of poverty might be: “The condition of not having the means to afford basic human needs such as nutrition, clean drinking water, clothing, shelter, health care and education.”

Thirteen participants indicated that they are poor, and five affirm to have experienced or known poverty (See Table 3). In addition to the information collected from the participants for this research study, this fact was confirmed by observation during the visits to the participants' homes. The participants indicated that they have known generational poverty. It is the opinion of this researcher that given the current circumstances of the majority of the participants in the study that their children will most likely continue to be poor and live lives in poverty. Despite the poverty under which they live however, some of the participants say that their conditions have improved in comparison with the poverty they experienced when they were children. It is therefore important to note that poverty has been a reality to most of them from their birth.

Table 3. Statements by participants regarding their experience with poverty

Participant (s)	Statement of experience of poverty
A, D, F, G, H, I, J,	I was born and grew up in a poor family background
K, L, M, N, O, P	I was born in poverty
B, E, R, Q	I experienced poverty as I grew up
C	I was not born poor but have been working with poor people

To the participants in this study, poverty is not an academic notion, but an existential reality in which they appear to be trapped. This is a familiar reality to the researcher, having experienced the same poverty as expressed by the participants. The researcher also has many siblings, relatives, and members of his extended family, who continue to be trapped in poverty as defined herein.

4.4.2 THE MAIN FEATURES OF POVERTY

The *World Development Report 2000/2001* indicates, in terms of living conditions, “to be poor is to be hungry, to lack shelter and clothing, to be sick and not cared for, to be illiterate and not schooled.” The participants in this research study have described the main features of poverty in the Diocese of Lindi in terms of their daily life experience (See table 4).

Table 4. Main features of poverty

Participants	Features of poverty
A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P, Q, R	Little food and clothing
A, B, C, D, E, F, G, I, N, O, P, Q, R	No health care and enough money for school fees

B, C, D, E, F, G, H, J, K, L, M	Housing (Dwelling in a muddy and grass thatched house)
A, D, G, H, I, J, M, O, P, Q, R	Low income (2,000 Tshs; 9 ZR; 1.25 US \$ per day)

4.4.2.1 FOOD AND CLOTHES

Basic needs are defined as air, water, food, shelter and clothing. While there is a wide range of other services and support that may be essential for an individual to reach self-sufficiency (child care, affordable housing, health care, and education to name a few), these are not the basic needs of life that create crisis situations. The common traditional list of basic needs is food (including water), shelter and clothing.

Food and clothing are the two basic commodities participants in the study claim they struggle to provide for themselves, their children, and other members of their families. The lack of food and decent clothing forced some of the participants to drop out of school. They admit that dropping out of school denied them the opportunity to obtain a higher education degree, which would have given them the opportunity to escape poverty.

4.4.2.2 HEALTH CARE AND SCHOOL FEES

The participants experienced the aforementioned problems since their childhood and they continue to experience them with their own children. However, they indicated that they make sacrifices to ensure that their families have access to good health care services and education.

In Tanzania, although the conventional wisdom is that there is free and compulsory education, and that only a contribution is needed to access the health care, according to participants, this is a myth because there are many parents who cannot afford the costs of such things as: medical bills, school fees, funds for educational projects, costs for text

books and note taking books which are not provided by schools. All these costs are astronomical to those who are farmers with very low incomes.

4.4.2.3 HOUSING

The participants acknowledged that housing is a critical problem that confronts the poor. The form of housing participants live in is a, “grass thatched house” in the outskirts of the towns and the villages where they reside. Such houses are predominantly in the villages; and during rainy season, water breaks through their roofs. During the night, the inhabitants use paraffin lamps or firewood to light their homes. Again, this researcher can readily identify with this practice as it was, and still is the case in his own family home.

Usually there are several members and extended family members living in a house. This is common within the communal culture of African society, where other members are not seen as a burden, but as a responsibility one has for others, particularly those in the family.

4.4.2.4 INCOME

Thirteen participants (A, D, G, H, I, J, K, L, M, N, O, P and Q) admitted that their income is not sufficient to start a business or endeavor to bring about beneficial change or added value and live a decent life. When asked how much would be sufficient for them to have such a life? The following five participants gave these responses:

Participant **D** indicated that:

If I had one million Tanzanian shillings (5,184 ZR; 740.70 US \$) per month, I would be able to start a small business and afford daily living costs.

Participant **K** said that:

I am poor because I do not have capital. If I had five million Tanzanian shillings (25,925.9 ZR; 3,703.70 US \$), I could start a business of livestock such as cows, pigs, goats or chickens.

Participant **L** said that:

If I had five million Tanzanian shillings (25,925.9ZR; 3,703.70 US \$), I would be able to start a business and buy food and clothes, and have a decent house and pay for the education of my children.

Participant **M** said that:

I hope to get a loan, especially at the beginning of the agriculture season, since my income is very low. In that way I would have sufficient funds (capital) to invest in farming.

Participant **N** said that:

I hope to get a loan from a local bank with a reasonable interest rate. In that way I can boost my clothing business and have a better living. The interest rate of about 12%, which is established by our local banks, is very high. In addition, the requirement that you need to have capital in order to get a loan is impossible for those of us who are poor.

4.4.3 PERCEPTIONS OF LIVING CONDITIONS AND POVERTY

According to the document; *Poverty, Policies and Perceptions in Tanzania (POED)*, there are differences of perceptions of poverty among the various categories of the population in Tanzania (POED 2004:36). Table 5 describes the level of the economic living conditions participants in the study consider themselves to be experiencing.

Table 5: Current living conditions given by participants

Participant (s)	Perception of the participants
D, H, I, J, L, M, N, O, Q	I am poor, because I can only get some basic needs and my income is low
A, B, F, G, K, P, R	I consider myself and the family being in the middle between the rich and poor, because we can access some of the basic needs
E	I am not poor, I am able to think properly and I can support myself to get the basic needs
C	I am not poor, because I can get the basic needs

Nine participants (D, H, I, J, L, M, N, O and Q) acknowledge that they are poor. They are poor “because they lack basic needs such as food, clothing and decent shelter.” In addition, they indicated that they are not disabled, they work hard but, still their income remains low.

Seven participants (A, B, F, G, K, P and R) place themselves in the middle between the poor and the rich. They believe themselves to be in the middle “because they have some of the basic needs such as food and clothing and that they have shelter.” In addition, they have some income, although it is not sufficient.

Two participants (C and E) indicated that they are not poor, “because they have the basic needs of life and can support themselves.”

4.4.4 UNDERSTANDING OF POVERTY

The verbatim comments in Table 6, expressed by each participant contain his or her understanding of what poverty means to them.

Table 6. Understanding of poverty

Participant	Definition or understanding of poverty in the words of the participant
A	Poverty is a condition of life in which you lack basic necessities of life such as food, clothes and decent housing. Poverty is a trap in which a person is trapped and closes the doors for opportunities.
B	Poverty is a situation in which you have no food, clothes, house or other basic things which you need for survival. Poverty is to struggle with very little that you earn in order to support yourself and

	your family.
C	I understand poverty to be circumstances in which one cannot provide the basic needs for himself or his family such as food, clothes and shelter.
D	Poverty is a condition of life in which there is suffering as a result of failure to have certain basic requirements such as food and clothes, school fees, uniforms and medical bills.
E	Poverty is a condition in which you find yourself in, unable to afford basic things such as food, clothes and shelter. Through poverty you are deprived of a normal life.
F	Poverty is when you have nothing to provide for your family. It is when you struggle to give decent meals and clothes. It is when you struggle to send your children to school and unable to send them to the hospital.
G	Poverty is the individual's inability to satisfy basic needs of food, clothing, shelter, health and education.
H	Poverty is the lack of enough money to buy essentials such as food, clothes and shelter.
I	Poverty is a situation in which one struggles to provide the basic needs that are required for the survival of the individual or family. Poverty affects the individual, family, community and the country.
J	People are considered to be in poverty when they are unable to eat, have any access to health care, or go to school.
K	Poverty is the lack of essential items such as food, clothing, water and shelter that are needed for proper living. It is the situation in which one is depressed.
L	I understand poverty as the condition of not having the means to afford basic human needs such as nutritious food, clean water, health care, education, clothing and decent shelter.
M	Poverty is the condition of not getting what is needed at home-basic needs such food, clothes, shelter and medical care.
N	I understand poverty as the minimum level of income deemed necessary to achieve an adequate standard of living in a certain society. One should be able to have access to nutritious food, water, decent clothes, shelter, electricity, health care and education.
O	Poverty is a condition of having less income, which results in having fewer resources and a lack of basic needs such as food, clothes, shelter, health care and education.
P	Poverty is characterized by severe deprivation of basic human needs, including food, safe drinking water, sanitation facilities, health care, education and decent shelter with electricity.
Q	Poverty is a condition in which one is unable to afford things such as food, clothes, water and electricity. Usually the person has a low income and is unable to pay the fees for himself and his family.
R	Poverty is the state of lacking resources that would provide people with basic necessities, or that force people to go without needed things like meals, shelter and decent clothes.

Considering the comments provided by the participants as depicted above, a consistent theme and understanding of poverty emerges. That is, the inability to provide for the basic needs of one's family. The following basic needs are mentioned most prominently; food, clothing, clean and safe drinking water, education, medical bills, a decent house, electricity, and enough income (monetary) for other expenditures.

It is interesting to note that the list does not include some of the things that people who are not living in the developing world would include such as the lack of: a car, a bonded house, a computer with internet access, a telephone cable, furniture, and a dish/television set.

From the definitions enumerated by the participants in this study, one could conclude that a general definition of poverty might be as follows: *“Poverty is a condition in which an individual or family is unable to afford basic needs such as nutritious food, safe drinking water, clothing, a decent shelter, electricity, medical care, and an education.”*

4.4.5 CAUSES OF POVERTY IN THE DIOCESE OF LINDI

In Tanzania, poverty is a common phenomenon and people attribute it to several causes. One is that, economic policies and reforms implemented by the government since independence have resulted into a marginal decline in both food and basic needs – especially in rural areas. In this research, participants point to various causes of poverty in the communities of the Diocese of Lindi. According to the respondents, the following comments in Table 7, are thought to be the major causes of poverty:

Table 7. Main causes of poverty

Participants	Causes of poverty
A, B, C, E, F, G, H, I	Education (lack thereof)
G, H, I, J, K, L, O, P	Failure of the government for fair market value, due to the low world market prices for the country's main export crops and ineffective government policies

B, D, E, I, J, K, N, P, R	Low income due to low prices of crops and lack of agriculture diversification
A, D, I, L, M, N, P, R	Inefficiency of the administration of the Diocese of Lindi
A, C, H, O, Q	Laziness of the people

4.4.5.1 EDUCATION

Tanzania's education system has three levels: basic, secondary and tertiary. Basic education consists of two years of Pre-primary Education and seven years of Primary Education. Secondary Education includes four years of Ordinary Secondary Education and two years of Advanced Secondary Education. Students in Tanzania's Tertiary Education spend three or more years in school.

The educational system in Tanzania is a major contributor to advancing ones livelihood. An education provides one with skills, confidence, and the ability to be trained. Typically, those who are educated have better access to employment, can be self-employed, have a better chance of a consistence income, have better nutrition and gain access to the health care system. The lack of education was indicated as the major cause of poverty in the country by eight participants (A, B, C, D, E, F, H and I). The other participants did not mention education as a cause of poverty.

Participant **D** said that:

“Education is the best weapon to combat poverty. The church should focus on teaching the faithful from kindergarten (nursery school) to college or university.”

Participant **E** indicated that:

“The lack of education incapacitates people, they become uncreative. The lack of creativity leads them to not even use their energy to produce.”

In the words of the participant **H**:

“In my view, poverty is caused by the failure to achieve a certain level of education. I see that those people with a better education live better than those without an education”.

When asked what level of education would be required to avoid poverty, he said: “At least a secondary school education or college certificates. But, the best is the University degree”. He insisted that, “it is poverty that stops people from pursuing further education.”

The respondents indicated that in their journey to achieve an education, it was marked by inter alia the following financial obstacles: very little or no money to purchase school items (uniforms and books), and a lack of enough money to buy food, which led some of them to go to primary school on empty stomachs.

It is interesting that all the respondents have achieved some functional level of literacy. They range from Standard Seven to Secondary School Form Four (equivalent in the United States’ to a level of elementary to high school). Although all of them have achieved some level of literacy, the odds continue to be stacked against them in terms of ever being able to escape poverty because the level of their education does not give them an opportunity for employment.

4.4.5.2 FAILURE OF THE GOVERNMENT

A document of the Tanzania’s Ministry of Foreign Affairs, *Policy and Operations Evaluation Department (POED 2004:42)*, states that: the country is characterized by persistent poverty. Since its independence in 1961, average per capita real income has increased less than 0.5% per annum, and the current real income is below that of 1975. There are two main reasons for this: (1) low world market prices for the country’s main export crops (such as cotton, coffee, tea, and cashew nuts), and (2) ineffective government policies regarding the socio-political factors of the rural poverty.

In the focus group interviews, six respondents (I, J, K, N, O and P) from the parishes of Chinongwe and Nachingwea cited the current government of Tanzania as the reason for the poor conditions that most people have to endure. They indicated that while there is an appreciation for the fact that the government has inherited many of the socio-economic problems from the colonial and past three governments. This researcher postulates that this should not be used as an excuse for the continued prevalence of poverty in Tanzania. In the researcher's opinion, there is no excuse for the failure to deliver on the promises the political leaders have promoted since the country's independence from the colonizers.

Respondents (G, H, I, J, K, L, N, and P) made the following statements: Participant **G** said that:

Governments are responsible for provision of social services to the citizens. Our government is not doing well in giving social services which contribute to our poverty.

Participant **H** and **I** said that:

The government is not providing enough opportunities for the citizens to acquire further education so that people are able to use the natural resources.

Participant **K** indicated that:

The government does not build basic physical and organizational structures (infrastructure) needed for the operation of the society necessary for the economy to function – infrastructures such as roads, water supply, electricity, and college education.

Participant **J** and **L** related that:

The government is not concerned with the farmers' cry – the lack of reliable markets for their crops. 'We end up selling our crops at the "throwing prices" – a saying to signify the lowest selling price of the commodity'.

Participants **N** and **P** said that:

They are usually promised loans by the local banks, but in reality they do not get the loans because of the bureaucracy involved. Usually, poor people do not qualify for loans since they do not have capital to buy a business license, taxpayer identification number (TIN), and a tax clearance certificate. The government is simply not responding to these inefficiencies.

4.4.5.3 LOW INCOME CAUSED BY LOW PRICES OF THE CROPS

The majority of the inhabitants of the Diocese of Lindi, both in the rural and urban areas, depend on the combination of farming and other productive trade activities. Crops produced in Lindi are not processed in the region. Instead they are sold to middlemen and large private companies who ship them to India and the world market. The Crops Marketing Board of Tanzania does not play a significant role in negotiating market prices on behalf of the farmers, or even in supplying input to producers. As a result, the middlemen and private companies enjoy most of the benefit from crop production and trade (Lerise et al 2001:4).

Respondents (I, J, K, O and P) gave the following comments on low income.

Respondent **I** said that the price of cash crops is fluctuating instead of increasing a small percentage each year. While agricultural costs such as cashew nuts pesticide, for instance Sulfur increases annually.

Respondent **J** said that:

The markets for selling ones crops are not reliable. At the same time, the prices given by the buyers are very low compared to the agricultural costs of producing the crops.

In principle, respondent **K** agreed with **J**, as he added that:

The markets for selling crops are unreliable and when you happen to get one, the prices, which you sell your products at, are very low – “It is like throwing away the products”. Once you’ve harvested your crops, it takes too long for the buyers to buy them. Most of the time, the buyers do not pay all our money at once they pay for in installments. In that way we fail to plan our budgets and end up having a small amount of capital.

Respondents **O** and **P** said that:

Farmers sell their crops to buyers at low prices and most often they are not paid in full. The payment method is made in installments; 70% at first and 30% later. In that way, the buyers and middlemen benefit.

4.4.5.4 ADMINISTRATION OF THE DIOCESE OF LINDI

Academicians, policy-makers, and practitioners are increasingly interested in the contribution that effective management practices across organizational and professional boundaries can make to improved public services. They advocate that in pursuit of service improvement, institutional organizations should transform themselves into “learning organizations”, with individuals, groups and organizations sharing knowledge across institutionalized boundaries, that is organizational and professional boundaries (Currie and Suhomlinova 2006:1-2).

The following eight respondents (A, D, I, L, M, N, P and R) had several concerns about the current diocesan administration of Lindi for its lack of coherent organization and professional boundaries.

Participant **A** said that:

The faithful in the Diocese of Lindi perceive the local church as mine, ours or theirs (“Kanisa langu, letu au lao”). He continued to say that the majority of the faithful perceive the “local church” as theirs, and once you perceive the local church as “theirs,” you are not able to contribute to the development of that church and the community around you. This attitude has been brought about by the ineffective administration of the Diocese that usually does not solicit contributions of ideas from the faithful. The respondent urged the administration of the Diocese to discuss matters pertaining to social services with the people in order for them to feel that the local church is interested in them – that it is “ours”.

Respondent **D** said that:

Poverty in the Diocese of Lindi is mainly caused by the poor administration of business projects. Supervisors who administer the businesses are not committed and are unfaithful. In addition, our top church leaders lack transparency in matters concerning finances and donations from benefactors. When rumors spread around about mismanagement of funds, the faithful become demoralized.

Respondents **L** and **I** said that:

The faithful in the Diocese of Lindi do not fully participate in decision-making. Leadership is from top down. In addition, funds, which are collected from parishes, should not be spent in paying priests and catechists alone. There should be plans to make loans to the faithful with interest or establish development projects.

Respondent **M** has several concerns about the top administration of the Diocese of Lindi. He said:

The Bishop and his committee lack a proper plan in transferring parish priests. Most priests are demoralized due to the irregular transfers. Once in a parish,

most priests do not focus on long term development projects for fear they will not be able to implement the projects and see them completed. In addition, the Bishop does not approve any development proposal, which might involve asking for a capital (loan) from a bank or benefactors.

Respondent **N** gave the comments:

The concept of self-reliance, which the Bishop of the Diocese of Lindi calls us to, is not clear to us. We lack the proper education on how self-reliance should be implemented in our parishes. We find that there is not effective follow-up of the implementation of the concept, and even development projects in the diocese. It is just a theory that we fail to implement.

Respondent **O** and **P** said that:

The Diocese of Lindi has a larger area compared to many Roman Catholic dioceses in our country. I think if this Diocese is divided into two, it would be easier for the bishops to administer. In addition, frequent and irregular transfers of the parish priests that take place in the Diocese hinder the development of most parishes.

Respondent **R** said that:

Some parish priests put all the money from the parish projects, which they supervise, into their pockets. In some parishes, you are required to pay money to the priests to administer baptism or communion to the sick (viaticum). I think this is not service and is contrary to the teachings of the Mother Church (Magisterium).

4.4.5.5 LAZINESS OF SOME WHICH CONTRIBUTES TO THEIR POVERTY

Regardless of the causes of laziness, whether psychological or physiological, it doesn't justify a life without accomplishment. In the Roman Catholic Church, laziness is

understood as sloth (in the Christian moral tradition, it is one of the capital sins that destroys the charity in man's heart and thus, may lead to eternal death). Therefore, the religious view concerning the need for one to work is to support society and further God's plan.

Respondents (A, C, H, O and Q), indicated that laziness is one of the causes of poverty in the Diocese of Lindi. Participant **A** said that:

In this town, you will find some people sitting around doing nothing the whole day. But when you look at them, they are poor.

In the words of participant, **C**:

"Some people just do not like to work. In that way they remain poor and fail to contribute to society."

Participant **H** and **O** said that:

You will find many people around who are lazy, they do not want to work and in that way they are not able to get their basic needs.

Participant **Q** said that:

There are people who just farm small portions of land and harvest. If these people would own large farms, they would harvest more and increase their income, because our region has fertile soil.

4.5 THE ECONOMIC SITUATION OF THE PEOPLE IN THE DIOCESE OF LINDI

The inhabitants of the Diocese of Lindi, individuals and small-holder farms, who predominantly use traditional farming methods, produce about 90 percent of the agricultural output for the region (Wagner et al 1998:8). However, the yields are low and output growth is not keeping up with population growth (estimated at 2% in 2008), due to variability of rainfall, lack of agricultural equipment and costs. Therefore, the region is

consistently hit by food scarcity and the income of the inhabitants is very low. Poor transportation infrastructure is also a problem.

Table 8 shows responses to a question concerning how the interviewee sees the current economic climate in the Diocese of Lindi:

Table 8. Economic challenges people face

P	Economic challenges that people face in the Diocese
A, E	The economic situation of the people is very low.
B, D, G	The economic situation of the people in the Diocese of Lindi is not good. The majority are poor.
C, P	The life situation of the people is difficult; most people in the diocese are poor.
F, H, R	The economic situation is a bit fair in towns, but in villages people are suffering. Social services in the villages are very poor.
I, J	The economic situation of the people in the diocese is bad, due to the failure of the leaders to involve people in decision making and starting development programs.
K, L, M	The economic situation is not good, many people are very poor in Lindi and many parishes have low income
N, O	The Diocese of Lindi is very poor, mainly caused by ineffective administration of top leaders
Q	The economic situation of the diocese is very bad because of the lack of development projects compared to other diocese in Tanzania which are fairly doing well economically

All participants in this study agree in principle that the people in the Diocese of Lindi face adverse economic conditions.

4.6 INSTITUTIONS INVOLVED IN COMMUNITY DEVELOPMENT

The Tanzanian government and others recognize the fact that at this point of the development process, Non-Governmental Organizations (NGOs) are partners in development (The United Republic of Tanzania (NGOs 2001:3).

Table 9, is a listing of Non-Governmental Organizations or institutions given by the participants in this study that they believe provide social services in their geographical area:

Table 9. Institutions that provides social services

Participant	Institutions	Service they provide	Peoples' response to the services
C, D, L, M, O, P, Q	The Roman Catholic Church in our parish has: <ul style="list-style-type: none"> • A Hospital, • Nursery schools, • Milling machine, • Gas station, and • Catholic groups 	<ul style="list-style-type: none"> • Provides health care service. • Provides education to our children. • Provides milling service at fare prices. • Provides diesel, petrol and kerosene service to the people, and supports the parish. • Small Christian Communities help people in the spiritual, social and economic needs in our area. 	People respond very well to the services and value the contribution it provides.
A, E, F, G, H, N, R	<p>AgaKhan is the branch of the Ismailia followers. It deals with health, education, microfinance, rural development, etc.</p> <p>TASAF (Tanzania Social Action Fund) is a government organization that operates in the districts of Tanzania.</p> <p>FAO (Food Agriculture Organization) of the United Nations.</p> <p>Salvation Army is an Evangelical Christian church known for its</p>	<p>Provides education and helps in poverty alleviation projects by giving loans to the people. It builds vocational training schools for the youth.</p> <p>Provides social services by building infrastructure such as secondary schools, and hospital through the support of the community. TASAF provides 80% of the expenses and the community contributes, through manpower, 20%.</p> <p>Provides support and education of chicken husbandry</p> <p>Supports orphans in our area with shelter, food, clothing, and tuition fees for their education.</p>	People have always responded well to these institutions.

	charitable work. PADEP (Participatory Agriculture Development and Empowerment Project).	Teaches people modern methods of agriculture and livestock. It improves food security, increases farmers' productivity, income, and produces higher valued crops.	
B, I, J, K	None	None	None

Seven participants (C, D, L, M, O, P and Q) described the Roman Catholic in their parish as the main institution that provides social services such as health care, nursery schools, milling machines and gas station. In addition, Small Christian Communities are also supporting the people. However, they insisted that those institutions or projects in their parish are not found in every parish of the Diocese of Lindi. The participants said that the response of the people towards the institutions and services provided is good.

Seven participants (A, E, F, G, H, N and R) said the institutions which provide services in their area are; Aga Khan, TASAF, FAO, Salvation Army and PADEP. They indicated that the people respond well to these institutions and that they appreciate the services they provide.

Four participants (B, I, J and K) reported that they do not know of any institutions, which support the development of the people in their area.

4.7 THE DIACONAL ROLE OF THE ROMAN CATHOLIC CHURCH

For the purpose of this study, *Diakonia* is understood as the organic, inalienable and unchangeable function of the body of Jesus Christ that has to do with the church's fight against poverty, sickness, and every kind of earthly needs (Collins 1990:10). It has been emphasized by the Roman Catholic Church, and the World Council of Churches, that the diaconal role is the effort to advance human well being and practice, referring to the love of the human person.

Table 10, are statements and suggestions given by the participants regarding their understanding of the diaconal role of diakonia:

Table 10. The diaconal role of the church

P	The service given by the church	What can be done
A, J	The church is doing well in giving spiritual services, and help old people with food stamps. But there is not much of the socio-economic services provided to the majority of the people.	The church should initiate poverty alleviation projects such as trade schools (e.g. motor mechanics), secondary schools, and building health centers (dispensaries) in that way people would be supported.
B	The social services that are being provided by the church are not receiving adequate attention. As a result the church is not doing enough to support the poor through such social services.	The church should focus on the services that will help people, like building a dispensary in our area.
C	The Church at the parish level is giving several services to people like selling kerosene, and has coconuts and cashew nuts farms. In addition, there is a big hospital, dispensary, milling machine, and nursery school (kindergarten).	The church should first focus on development of the people at the parish level.
D	The church in our parish gives the service of health care, education and moral teachings.	The church should do better in educating people. Once people are well educated in their respective needs it is easier to implement development projects.
E	The church is to some extent successful in giving services in areas of health and education.	I have no idea because there are many areas which are not operating to the standard.
F, G	The church has been successful in some areas by building hospitals, nursery schools, domestic schools and catechetical training centers.	The church should focus on in establishing Trade Schools which will be very useful for the youth who complete standard seven.
H	The church in our parish supports people in agriculture and the service of milling machine.	The church should focus in enabling the rural people in agriculture which is their main source of income.
I, K	The Roman Catholic Church in our area has not been successful.	The leaders should visit the people in parishes and sub-parishes to discuss about their development. The

		number of priests should be increased in the diocese.
L, M	We have social services in our parish which are doing well, but in other parishes are not available.	The diocese should focus more in establish development projects. For instance, despite the Junior Seminary of Namupa, this diocese does not own a secondary school. It is high time for the diocese to have secondary schools.
N, O, P, Q	In our parish the church is doing well. It has projects such as petrol station, milling machine and a tractor that provide services to the people.	The church should go further to build hostel, small stores or own tables at the market place in order to rent.
R	I have not heard or seen any profound social services run by the diocese.	Following the examples of NGOs like TASAF and PADEP in our region, the church in our diocese can provide social services in the same manner. In addition, the church should be accountable for the donations we get from benefactors or donors; at the moment the church is not accountable.

4.8 THE ROLE OF THE ROMAN CATHOLIC CHURCH IN ADDRESSING POVERTY

Catholic Social Teaching of the Roman Catholic Church is rooted in Holy Scripture, which calls the people of God to lives of human dignity, community, common good, justice and mercy, stewardship, compassion and hope, solidarity, and peace. Over the centuries, in response to changing conditions and situations like poverty, the Magisterium (teaching authority of the Church – the popes, bishops and councils) have responded to those circumstances of human condition with prayer, reflection, support, and addressing the problems which has produced ever more detailed doctrine.

The participants in this research study gave the following statements and suggestions regarding the role of the Roman Catholic Church in addressing poverty:

Table 11. The role of the Roman Catholic Church in addressing poverty

P	Current role of the Roman Catholic Church in Lindi	What can be done
A	The church in Lindi is not doing enough. The faithful have the concept that the church is not theirs. They lack the spirit of appreciating that it is my (our) church.	The church should teach the faithful the spirit of my (our) church and in that way they can together alleviate themselves from poverty.
B	The church is not doing anything special in addressing poverty. The faithful are not given enough opportunity to discuss and address their problems (including poverty).	The church should open doors through Small Christian Communities that the faithful should address poverty.
C	The church at this parish is doing well in addressing poverty, and we continue to do it in the sub parishes.	The focus of addressing poverty should be at the parish level.
D	There is lack of transparency among the top leaders of our church; therefore it is not clear to me how the church addresses poverty.	The leaders should be transparent regarding finances or support received from donors (benefactors), once rumors emerge it would be easier to fight them.
E	The church is teaching people that we are not poor. We have to work hard using our local resources to alleviate from poverty.	We have to continue to teach the people, even though it is not easy.
F, G	There are no proper plans in addressing poverty to the people.	The church should establish Technical schools and revive the diocesan farm at Ruo area, which has been abandoned, in order to provide employment and agricultural knowledge to the people.
H	Church and government leaders address people about famine or drought	The church leaders should give more environmental education to people; this will help them in their agricultural business.
I, J, K	The church is not doing well in addressing physical poverty to the people	The leaders should visit and discuss with people about their physical needs, church collections should be used to support development projects and we should continue to seek help from donors within the

		country and outside.
L, M	The church is only focusing on self-reliance through Small Christian Communities but nothing is addressed on poverty	We would suggest that the diocese should agree with the proposal (write-up) to ask for loans. In addition, we would like the transfer of bishops as we have seen that our leader is not active in social development projects causing our diocese to be poorer.
N, O, P	We are not sure of what exactly the church in the diocese currently doing to address poverty.	The church should provide loans with reasonable interests to small business owners or famers.
Q	The concept of self-reliance is difficult to implement because the faithful are very poor in this diocese.	The diocese should establish business projects and supervise them well; we have seen other dioceses have become successful through those businesses.
R	The church is not doing anything to address physical poverty that ravages the majority in Lindi.	The church should teach people to alleviate from poverty and waiting for the God's miracles. The money collected on Sundays should not be used to support the priests and catechists alone; the church should loan the faithful.

4.9 DEVELOPMENT STRATEGIES OF THE ROMAN CATHOLIC CHURCH IN THE DIOCESE OF LINDI

The Roman Catholic Church, through the concepts of *Diakonia*, and Catholic Social teaching intend to ensure and foster a Christian atmosphere to meet the spiritual and social needs of all the poor. According to Pope Leo XIII's encyclical, *Rerum Novarum*, the Church should intervene directly on behalf of the poor, by setting on foot and maintaining many associations which she knows to be efficient for the relief of poverty (RN #29). A strategic plan of the diocese for development would serve as a blue print for implementation of the strategies developed by the local church in the parish or diocese.

The participants gave the following statements and suggestions concerning development strategies in the table below:

Table 12. Development strategies

P	Development strategies in the Diocese of Lindi	What should be done
A	The strategies of the church on economic development of the people are not there, or if they are, they are not clear. In other words the church is lagging behind on putting in place development plans.	The church should conduct seminars and workshops on liberating people economically.
B	The Roman Catholic Church in Lindi is not implementing enough the strategy of empowering the poor through Small Christian Communities.	The church should elaborate further on the strategies of poverty alleviation.
C	The Diocese does not have development strategies in place. Although the ambition is there that the church should be self reliant through Small Christian Communities, it is not clear as to how it should be implemented. It comes up very slowly.	The diocese should not set strategies. Instead each parish should set its own strategies so as to implement them more easily. In addition, there should be professionals to supervise businesses in the parishes, as the parish priests cannot do everything.
D	There are no development strategies in the diocese.	Through Small Christian Communities the church can do better to unite the faithful, and succeed in development projects.
E	The church does not have any development strategies; rather we encourage the people to support each other.	We have to leave it to the faithful to decide what they want, and using their resources they can combat poverty.
F, G	The development strategies are not clear to us, if they are there.	The diocese should train people in these areas of development, and it should not abandon the support from benefactors or donors. We see that even our government uses 20%-30% support from donors.
H	There are no development strategies.	The church should focus on development of agricultural resources.

I, J, K	We are not sure if there are any strategies.	The church should follow the system like the way missionaries did, there should be plans to establish development projects like hospitals and schools. The church should loan money to the faithful.
L, M, O, P	We have development strategies and plans at the parish level only.	The diocese should have plans for the people like building secondary schools to educate our children.
Q, R	There are no clear economic development strategies in our diocese.	The diocese should support the farmers by looking for international markets that will give good prices for their crops.

4.10 THE ROMAN CATHOLIC CHURCH AND SOCIAL SERVICES IN LINDI

In Table 13, the participants give their comments on the success of the Diocese of Lindi in providing social services to its parishioners as follows:

Table 13. Provision of social services

P	The success of the Roman Catholic Church in the Diocese of Lindi in providing social services
A	There are many areas where the diocese is not successful in giving social services. Not much has been done.
B	The church is successful in spiritual matters, but regarding the physical and social parts, nothing is successful.
C	The church at the diocesan level is not successful, because the diocese is poor.
D	The diocese is not successful because it is not stable in many areas; hence it is difficult to implement any development projects.
E	The social services seem to be fair.
F, G	There are some few areas where social services are good, but most of the Diocese is lagging behind in getting social services from the Roman Catholic Church.
H	Apart from spiritual support, which is very successful, people are not enabled enough in physical support. Therefore, you will find some Roman Catholic social projects have been closed down.

I	Our Diocese is not successful compared to other Roman Catholic dioceses in Tanzania.
J, K	The church in our Diocese is not successful.
L, M	There is no success at the level of the diocese since the parishes, which are supposed to support the diocese, are very poor.
N, O	There is success at the level of our parish, but at the diocese level, it is difficult.
P, Q	The success is very low in spiritual service. The major challenge has been lack of transportation for our priests to make home visits and to visit sub-parishes, and low income among the people of Lindi.
R	There are two hospitals and few nursery schools, which are doing well, but the rest is not successful.

CHAPTER FIVE

PROCESS OF DATA ANALYSIS – SIMILARITIES AND DIFFERENCES FROM LITERATURE

This chapter will format an analysis of the data obtained from the participant interviews, their written comments and comments made during the focus group process. It also reviews the similarities and differences between what participants said, and what appears in the reviews of the literature that is drawn from the disciplines of theology, development studies, economics, and sociology.

5.1 THE REALITY OF POVERTY

Fourteen participants acknowledge being born into a poor family and that they continue to be poor. Four participants indicated that they have experienced poverty during their lives. One participant was not born poor, but affirms to have known poverty. Apart from research, this is confirmed by observation of the circumstances and surroundings in which the participants reside. The overwhelming majority (sixteen) of participants indicated to have known generational poverty and that it is likely to continue with their children. Despite the poverty under which they live however, some of the participants say that their conditions have improved in comparison with the poverty, which they experienced when they were children. It is therefore important to note that poverty has been a reality to most of them, from their birth to the present time.

As represented in chapter two, for millions of Tanzanians, poverty is a daily reality. Participants from the selected parishes in the Diocese of Lindi share this condition with millions of Tanzanians. In the experience of this researcher, it does not matter how hard the poor work, or how hard they try to escape from poverty, poverty remains a trap from which it is, and will remain, difficult to extricate themselves. The participants in this research study are subjected to difficult working conditions and are denied good prices

for their crops, access to good health facilities, education, public resources and essential services. The continuation of this structural cycle of poverty continues to suppress the lives of the majority of Tanzanians.

All the participants in this study have, over the years, experienced poverty. To them, poverty is not merely an academic problem, but an existential reality. Poverty is a reality that is confirmed not only by their response to the questions listed in the interview guide, but confirmed by observations during the interviews. The surrounding environment where the majority in the Diocese of Lindi lives is evident. The majority in the Diocese of Lindi has been trapped in poverty, with little or no hope of escaping from the trap.

5.2 MAIN FEATURES OF POVERTY

The participants in this study have described the main features of poverty as a lack of food, clothing, health care services, school fees, decent housing and low income.

The *World Development Report 2000/2001* describes the main features of poverty as basically the same in terms of the living conditions, “to be poor is to be hungry, to lack shelter and clothing, to be sick and not cared for, to be illiterate and not schooled.” The participants list the basic needs or commodities as absent or scarce in their lives: the lack of food and clothes, the lack of health care and school fees, poor housing and low income.

5.2.1 FOOD AND CLOTHES

All eighteen participants mentioned the lack of food and decent clothes as features of poverty. They mentioned food and clothes as features of poverty from the perspective of their life experience in the community. Food and clothes are basic commodities that participants claim poor people struggle to provide for themselves, their children and other family members. In in-depth and focus group interviews, participants affirmed that

the lack of food and decent clothes forced some of them to drop out of schools. They admit that dropping out of school denied them the opportunity to obtain a higher education, which would have given them an opportunity of escaping poverty.

It is generally accepted that the phenomenon of endemic hunger is much more pervasive, as it affects many times the number of people who are threatened by it than famine. Researchers say that chronic hunger is one aspect, probably the most fundamental, of wider set of deprivations understood as poverty. Thus chronic hunger and poverty are closely related. There is a wide spread agreement with the World Bank that under-nutrition is largely a reflection of poverty (The World Bank 2010:140).

The *World Vision* (2005:3) explains that hunger is cyclical, therefore when parents are weakened by hunger; they cannot work, grow crops, or provide for the families. In the same pattern, malnutrition is passed on from hungry pregnant mothers to their children. Insufficient nutrition during critical growth phases is known to result in poor physical and cognitive development. Malnourishment can cause physical and mental stunting for life, further deepening the cycle of poverty.

Hunger and its associated problems such as nutrition related illness, infant mortality and reduced life expectancy, are the most pressing problems. The hunger suffered by participants in this research may be called chronic under-nutrition and at some points one could classify it as famine. This is familiar to this researcher whose childhood experience was also marked by hunger and malnutrition.

The preliminary estimates, given by the United Nations Food and Agriculture Organization (FAO) states that another 40 million people have been pushed into hunger due to higher food prices. This brings the overall number of undernourished people in the world to 963 million, compared to 923 million in 2007, and the ongoing financial and economic crisis could tip even more people into hunger and poverty (*The World Bank* 2010:136).

Participants affirmed that clothing perform important social and cultural function. For instance, a uniform may identify an individual's position. Participants who dropped out of school attributed their cause of action to the lack of decent clothes or school uniforms.

In many societies norms about clothing reflect standards of modesty, religion, gender and social status. In poverty situation, people wear rags or lack warm clothes during cold nights – conditions that lead to children dropping out of school and compromising the possibility of escaping the cycle of poverty.

5.2.2 HEALTH CARE AND EDUCATION COST

Thirteen participants indicated they have experienced problems associated with the lack of good health care and education since their childhood. They continue to experience these problems within their own families units. Only two participants, **C** and **E** enjoy the comfort of having health care by virtue of their jobs. The rest of the participants make all sorts of sacrifices to make sure they or their families have access to health care and education.

The World Health Organization (WHO) report affirms that the Alma-Ata Conference mobilized a “Primary Health Care movement” which undertook to tackle the “*politically, socially and economically unacceptable*” health inequalities in all countries. The Declaration of Alma-Ata was clear about the values pursued: social justice and the right to better health for all, participation and solidarity (*World Health Organization 2008:xii*).

The translation of the declaration values into tangible reforms has been uneven. WHO (2008:xii) agrees that the substantial progress in health over recent decades has been deeply unequal, with convergence towards improved health in a large part of the world, but at the same time, with a considerable number of countries increasingly lagging behind or losing ground.

On the other hand, education has been formally recognized as a human right since the adoption of the Universal Declaration of Human Rights (UDHR) in 1948. The UNESCO Convention against Discrimination in Education (1960) echoed the UDHR in affirming the right to an education and stressed the responsibility to provide basic education for individuals who could not complete primary education (Richmond et al 2008:28).

Sixteen participants indicated that the cost for educating children in secondary schools is too high. All participants regard education as very important, that is, a tool that can help a person or a family escape poverty. Eleven participants were denied the opportunity to obtain a secondary education due to the poverty of their families. Four participants (A, B, D and M) after a primary school education studied in training colleges to acquire professions. Participants (E, F, G, H, L, and R) studied secondary school, but agree to have financial constraints during their school years. The six participants (I, J, K, N, O and P) are not illiterate because they attained primary schools and are able to read and write. Their educational level, however, is not high enough to obtain well paying jobs. The other two participants (C and E) have attained a secondary school education and tertiary education, which they agree has given them an advantage to getting decent jobs.

As has been cited above, in Tanzania, although it is said there is free and compulsory primary education, and that only a contribution is needed to access health care and education, according to participants, this is a myth as there are parents who cannot afford the following costs: medical bills, school fees, funds for educational projects, costs for books and exercise books which are not provided by schools. These costs are astronomical to those who are farmers with very low incomes. Parents are required to buy uniforms, buy books and contribute to educational projects in primary schools. Government secondary schools are few and do not offer good education. Parents are supposed to pay three-quarter (about US \$ 300 per year) of the costs in secondary schools (Wedgwood 2005).

The Roman Catholic Church addresses the danger of lack of education in the encyclical, *Populorum Progression*, that:

We can even say that economic growth is dependent on social progress, the goal to which it aspires; and that basic education is the first objective for any nation seeking to develop itself. Lack of education is as serious as lack of food – the illiterate is a starved spirit. When someone learns how to read and write, he is equipped to do a job and to shoulder a profession, to develop self-confidence and realize that he can progress along with others (PP #35).

In the focus group interviews the researcher noted that there is constant fear among the participants that the same reasons that forced some of them to drop out of school, may force their children to do so as well.

5.2.3 HOUSING

The participants in this research study acknowledged that housing is a critical problem that confronts the poor. As mentioned earlier in this study, the normal forms of housing that many people have access to are, “grass thatched houses” in the outskirts of the towns and the villages. Such houses are predominantly in villages; and during rainy season water breaks through their roofs. During the night, the inhabitants use paraffin lamps or fire wood to light their homes. Again, this researcher identifies with this practice as it was and still is the case in his family home.

The population of Tanzania is estimated to be 40 million people, of whom 80% live in rural settlements (Mosha 2008:50). According to Mosha (2008:53) the Tanzanian national household budget survey 2000/2001 shows that 17% of houses had walls constructed of industrial building materials and 31% of houses had roofs constructed of industrial building materials.

Although the country is one of the least urbanized in the world, it is experiencing a rapid rate of urbanization. However, this rapid rate of urbanization has not been matched with a corresponding rate of increase in modern housing needs and infrastructure services. Physical and social infrastructure is either missing, or is in very poor condition. Some common characteristics in these unplanned settlements include; unhealthy water supply systems, overcrowding, and poor housing (Mosha 2008:50).

Tanzania is one of the few countries in the world to have attempted to promote rural human settlements, although there have been several mishaps. Immediately after receiving independence in 1961 from the British, the Tanzanian (then Tanganyika) government embarked on village settlement schemes (VSS) with the financial support from the World Bank. In 1974, the government of Tanzania announced through its *Tabora Declaration* that living together in ujamaa (socialism) villages was no longer voluntary, but compulsory for all rural communities, with the aim of easing the provisions of social services such as schools, dispensaries, water and access roads. This declaration stated categorically that it was compulsory that by 1976 all rural dwellers living in scattered settlements should have settled in ujamaa nucleated villages and carry out communal farming (Mosha 2008:51).

In 1976, the government launched a campaign to build good houses that was also funded by the World Bank to supplement villagisation. The main objective was that the houses should be constructed using industrial building materials such as cement sand blocks for walls and corrugated iron sheets or tiles for roofs (Mosha 2008:52).

Mosha (2008:52) argues that due to the rush in implementing ujamaa villagisation and housing campaign, the architects failed to consider all cultural aspects and qualities of dwelling compound architecture of the tribes in Tanzania. From the mid 1980s, some started to move back to the customary land deserted by ujamaa villagisation coercion because of incompatibility of the ujamaa imposed way of life. After 1985, the Tanzanian

government relaxed its policy on socialism and ujamaa villagisation and adopted more liberal policies. He insists that in states preferred architectural and planning scenario, it is important to include people's culture, way of life, and affordability in human settlement planning and policies (Mosha 2008:53).

5.2.4 INCOME POVERTY

According to a document of The United Republic of Tanzania, *Poverty and Human Development Report* (2005:xi), the GDP growth in the country has increased. Growth has had a greater impact on poverty reduction in areas where the proportion of households with incomes below the poverty line is lowest. Projections suggest that rural poverty may have been reduced somewhat, but there are uncertainties around data and modeling assumptions.

In this research study, thirteen participants admitted that their income is not sufficient to start a business or endeavor to bring about beneficial change or added value and live a decent life. Participants gave suggestions of the amount that would be sufficient to have such life as: (1) one million Tanzanian shillings (5,184 ZR; 740.70 US \$) per month; (2) five million Tanzanian shillings (25,925.9 ZR; 3,703.70 US \$); or (3) getting a loan from a local bank or institution with a reasonable interest rate, in order to be able to start a small business, to invest in farming and afford daily living costs.

The document, *Poverty and Human Development Report 2005*, affirms and suggest that rural poverty reduction is associated with agriculture growth and sustainability. Agricultural production in Tanzania has fluctuated around low levels of most food and cash crops. Similarly, productivity has remained low, especially among smallholder farmers who constitute the majority of agricultural producers in the country. The quality of export crops has remained low relative to export crops produced by neighboring countries. A combination of low production, low quality of agricultural produce has

significant limiting effects on rural growth and therefore on poverty reduction (The United Republic of Tanzania, *Poverty and Human Development Report 2005*:xi).

In the opinion of this researcher, as a result of income poverty it is difficult that participants will escape poverty; regardless of how hard they work.

5.3 PERCEPTIONS OF LIVING CONDITIONS AND POVERTY

The document *Poverty, Policies and Perceptions in Tanzania (POED)*, affirms that there are differences of perceptions of poverty among the different categories of population in Tanzania (POED 2004:36). According to the document (POED 2004), views of Tanzanians about poverty are related to the way of life of their groups in question. Material and non-material dimensions only form part of their perception; other factors such as disability, homeless and landless are regarded as essential determinants of poverty. Quoting from the document (POED 2004:37), states that:

There are two types of prevailing discourses regarding poverty; *fatalistic* and *optimistic*. The fatalistic discourse involves an apparent resignation to the predominant definition of the poor by the non-poor. The non-poor regard the poor as those who lack the 'inbred' characteristics enjoyed by them; clever, lucky and hard working. In the optimistic discourse, there is resistance to being called poor, a notion that is only deemed applicable to those who are lazy, stupid, extravagant or insane.

According to the POED (2004:37, 38) document, Tanzanians tend to consider people as poor when their social circumstances are desperate – widows, orphans, the homeless and landless, those who fail exams, give up and live as underdogs. The lack of children and husbands is also considered as a sign of poverty in some communities. Obviously, the optimistic people seem more capable of fighting for poverty reduction; for them the

only ones that are poor are those who have given up the struggle for better, especially better living conditions and income.

As reported earlier, nine participants (D, H, I, J, L, M, N, O and Q) acknowledged that they are poor. Seven participants (A, B, F, G, K, P and R) claim to be in the middle between the rich and poor, and two participants (C and E) deny being poor. This researcher is of the opinion that the seven participants who indicated that they are in the middle between the rich and poor, indicate such in order to resist being called poor for fear that they would be categorized as being lazy, insane, stupid or extravagant.

5.4 UNDERSTANDING OF POVERTY

Poverty is a state of want or deprivation in which those who suffer from it have little basic, minimum requirements for survival (Pieterse 2001). The poor usually suffer from basic economic needs and they are deprived of material goods necessary to live with dignity. Pieterse (2001:30) uses a definition that is commonly accepted by researchers that poverty is “the inability of individuals, households or entire communities to command resources to satisfy a socially acceptable standard of living.” In describing the concept of poverty, Myers (1999:65) describes, “Poverty as deficit – poor people do not have enough to eat, a place to sleep or clean water.” He further elaborates, “Poverty is a result of relationships that do not work, that are not just, that are not for life, that are not harmonious or enjoyable. Poverty is the absence of shalom in all of its meaning.”

Participants in this research study indicate that their understanding of poverty as the inability to provide for basic needs of one’s family. The following basic needs are mentioned most prominently; food, clothing, clean and safe drinking water, education, medical bills, a decent house, electricity, and enough income (monetary) for other expenditures.

From the participants' definition given above, one can reasonably deduce that general working definition of poverty might be as follows:

“Poverty is a condition in which an individual or family is unable to afford basic needs such as nutritious food, safe drinking water, cloth, decent shelter, electricity, medical care, and education.”

The participants' views of the basic needs are similar to that of Myers (1999:65) indicated above, who describes, “Poverty as deficit – poor people do not have enough to eat, a place to sleep or clean water,” and Burkey's (1993:3) view that “basic needs are those things that an individual must have in order to survive as a human being. Essentially, these are clean (unpolluted) air and water, adequate and balanced food, physical and emotional security, physical and mental rest, and culturally and climatically appropriate clothing and shelter.”

This researcher is in agreement with these definitions of basic needs and poverty, which may not include all aspects or capture the essence of what poverty really is. It is interesting to note that the list of the participants does not include some of the things that people who are not living in the developing world would include such as: a car, a bonded house, a computer with internet access, a telephone cable, furniture, and a dish/television set. Looking at the participants' definition the researcher relates their definitions to that of Myers (1999:65) that affirms that poverty is the result of the relationships that do not work, basically the absence of shalom.

5.5 MAIN CAUSES OF POVERTY IN THE DIOCESE OF LINDI

5.5.1 EDUCATION

Tanzania's formal education system has three levels: basic, secondary and tertiary. Basic education consists of two years of Pre-primary Education and seven years of

Primary Education. Secondary education includes four years of Ordinary Secondary Education and two years of Advanced Secondary Education. Students at Tertiary Education spend three or more years (Wedgwood 2005:12).

Primary education is officially compulsory and free, although the level of enforcement varies greatly between districts. For instance, in 2005 the net primary enrollment rate was 97.8%. From secondary school on, parents have to pay tuition fees. In 2005, government secondary schools charged a fee of (40,000 Tshs; 210 ZR; 30 US \$ 30) for day schools and (70,000 Tshs; 350 ZR; 50 US \$) for boarding schools. The total cost to parents, including uniforms, writing materials and other costs is over (200,000 Tshs; 1,000 ZR; 143 US \$). Given that the majority of people live on less than (2,000 Tshs; 9 ZR; 1.25 US \$) a day, the cost of secondary education is highly prohibitive to average income Tanzanians households (Wedgwood 2005:13).

The facts are affirmed by the respondents who indicated that their journey to achieve an education was marked by inter alia the following financial obstacles: very little or no money to purchase school items (uniforms and books), and a lack of enough money to buy food, which led some of them to go to primary or day secondary schools on empty stomachs.

It is an accepted fact that the educational system in Tanzania is a major contributor in advancing ones livelihood. An education provides one with confidence, skills and techniques. Typically, those who are educated have better access to employment, have a greater opportunity to be self-employed, have a better chance at a consistent income, have better nutrition and gain access to health care. In this sense the lack of an education was also indicated as the cause of poverty in the country by eight participants (A, B, C, D, E, F, H and I). It is interesting to note that all participants attained some level of literacy. They cannot, however, by any standards, be regarded as illiterate. Most of them acknowledge that the level of education they have attained is not enough to help them escape from poverty.

Tanzania's past experience with expansion of primary education in the interest of equity has shown that primary schooling does not necessarily lead to poverty reduction in the long run (Wedgwood 2005:4).

May (1998:33), suggests that there is a strong correlation between one's educational level and one's standard of living. Therefore, the higher one is educated the better the chance of getting a decent job and maintaining a high standard of living. This researcher agrees with the opinion of May that the attainment of an education alone cannot transform the poor. The access and provision of equal and relevant education can only be helpful if it is accompanied by transformation of all socio-economic and political structures of Tanzania.

According to Wedgwood (2005:13) in Tanzania there are large geographical, economic and gender related disparities in education provision. She states that:

At the primary level, access is relatively equitable, but the quality of available education is highly inequitable. For instance, in 1998, the number of school age children per classroom in the poorest districts was 222:1 whilst in the richest districts it was 60:1. The PLSE (Primary School Leaving Examination) pass rate in rural areas was 17% compared with 29% in urban areas.

Tanzania has one of the lowest secondary enrollment ratios – those are eligible versus those who attend – in the world, and families from the upper end of the society economically take the majority of places at the public secondary school level. Under the current level of provision, the lack of an education provides few of the poor with a viable pathway out of poverty. The number of places in the secondary schools is set to increase dramatically under the Secondary Education Development Plan (SEDP) (Wedgwood 2005:4).

The United Republic of Tanzania's Ministry of Education and Culture, *Secondary Education Development Plan (SEDP) 2004-2009*, states that:

The overall goal of SEDP is to increase the proportion of Tanzanian youth who complete secondary education at the lower and upper levels with acceptable learning achievements. The target is to increase transition rate from primary to secondary 'O' level (Ordinary level-4 years) from 21% in 2002 to 40% by 2009 and transition rate from 'O' level to 'A' level (Advanced level-2 years) from 15% in 2002 to 32% in 2009 (The United Republic of Tanzania 2004:6, 7).

Due to the economic condition they find themselves in, it is no wonder that some participants in this research study did not achieve a secondary school education, college, or university levels of education. Too, their parents could not afford the costs related to education. They live in constant fear that their children might not have the opportunity to further their education or that they might drop out of school.

The majority of the poor in Tanzania live in rural areas. The quality of education in these areas has generally been extremely low. The result is that few children from rural areas qualify for places in the secondary schools. The employment outcomes of the different levels of education imply that the labour market for those with good post-primary education and training are far from saturated, and that rising unemployment is more an outcome of low quality education than of the number of school leavers exceeding the labour market (Wedgwood 2005:4).

In this research study, participants (A, B, C, D, E, F, G, I, L, M, and R) with post-primary education and training are either employed or retired. In Tanzania the poor have only limited access to higher education, but universities have an important role to play in poverty reduction by training professionals and carrying out research. Low qualifications and competencies among secondary graduates have hampered the access and quality of higher education (Wedgwood 2005:5).

5.5.2 FAILURE OF THE GOVERNMENT

The present government is blamed for much of the poverty that participants and their communities' experience. Eight respondents (G, H, I, J, K, L, N and P) said that the government is contributing to their poverty. While the government acknowledges that poverty is a problem, in the view of the participants not much is being done to address the problem.

After its independence in 1961, Tanzania was putting reduction of poverty at the heart of its development policy. This policy was in effect during the first five-year plan of development 1964, and was the policy of *Education for Self Reliance* (Wedgwood 2005:15).

Again, Tanzania had set out its policy for combating poverty in the *National Strategy for Growth and Reduction of Poverty* (NSGRP). This is the national organizational framework for putting the focus on poverty reduction high on the country's development agenda. The NSGRP is fulfilling the aspirations of Tanzania's Development Vision (Vision 2025) for shared growth, high quality livelihood, peace, stability and unity, good governance, high quality education and international competitiveness. It is committed to the Millennium Development Goals (MDGs), as internationally agreed targets for reducing poverty, hunger, diseases, illiteracy, environmental degradation, and discrimination against women by 2015 (The United Republic of Tanzania (NSGRP) 2005:1).

This acknowledgement is spoken to in a document of the Tanzania's Ministry of Foreign Affairs, *Policy and Operations Evaluation Department (POED 2004:42)*, which states that the country is characterized by persistent poverty. Since its independence, average per capita real income has increased less than 0.5% per annum, and the current real income is below that of 1975. There are two main reasons for this: (1) low world market

prices for the country's main export crops such as cotton, coffee, tea, and cashew nuts; and (2) ineffective government policies regarding the socio-political factors of the rural poor.

Low prices for the crops have been a major concern for the participants and they believe it is due to the government's failure to supervise the business that exists. Participants **J** and **L** said that:

The government is not concerned with the farmers' cry – the lack of reliable markets for their crops. 'We end up selling our crops at the "throwing prices" – a saying to signify the lowest selling price of the commodity'.

In addition, participants attribute their poverty "to low prices given them for their crops." They said "the price of cash crops is fluctuating instead of increasing a small percentage each year." They suggest that meanwhile, "agricultural costs such as pesticides increase annually, the markets for selling crops are unreliable and when you happen to get a market, the prices which you sell your products are very low."

According to Lerise et al (2001:4), crops produced in Lindi are not processed in the region. Instead they are sold to middlemen and large private companies who ship them to India and the world market. The Crops Marketing Board of Tanzania does not play a significant role in negotiating market prices on behalf of the farmers, or even in supplying input to producers. As a result, the middlemen and private companies enjoy most of the benefits from crop production and trade.

A document of the United Republic of Tanzania, *Poverty and Human Development Report 2005*, indicates that rural poverty reduction is associated with agriculture growth and sustainability. The document affirms and suggests that:

Agricultural production in Tanzania has fluctuated around low levels of most food and cash crops. Similarly, productivity has remained low, especially among smallholder farmers who constitute the majority of agricultural producers in the country. The quality of export crops has remained low relative to export crops produced by neighboring countries. A combination of low production, low productivity and low quality of agricultural produce has significant limiting effects on rural growth and therefore on poverty reduction (United Republic of Tanzania 2005:xi).

Participants in this study said that governments are responsible for the provision of social services to the citizens. But the Tanzanian government does not build basic physical and organizational structures (infrastructure) needed for the operation of the society necessary for the economy to function – infrastructures such as roads, water supply, electricity, and college education.

The government of Tanzania, in its document entitled: *National Strategy for Growth and Reduction of Poverty* (NSGRP) acknowledges that:

Poverty remains overwhelming in rural areas where about 87% of the poor population lives. It is highest among households who depend on agriculture. As the population is growing, the absolute number of the poor raises concern. There is a big disparity between urban and rural poverty for both food and basic needs poverty (The United Republic of Tanzania (NSGRP) 2005:4).

While the government realizes and acknowledges the problem of poverty, progress is not such that one can say with any degree of certainty that it has significantly made positive changes in the lives of the poor. It is for this reason that, in agreement with many, the study participants blame the government for their continuing in poverty, which remains unchanged in many communities.

5.5.3 ADMINISTRATION OF THE DIOCESE OF LINDI

The Roman Catholic Church, through its Catholic Social Teaching and encyclicals, affirms to have a duty of evangelization. The encyclical, *Populorum Progressio*, states that:

The progressive development of peoples is an object of deep interest and concern to the Church. This is particularly true in the case of those peoples who are trying to escape the ravages of hunger, poverty, endemic disease and ignorance; of those who are seeking a larger share in the benefits of civilization and a more active improvement of their human qualities; of those who are consciously striving for fuller growth (PP #1).

The encyclical, *Deus Caritas Est*, states that the Roman Catholic Church must practice love as a community.

It is the responsibility for the entire ecclesial community at every level – from the local community to the particular Church and to the Church universal in its entirety (*Deus Caritas Est* #20).

Since the Second Vatican Council, with its clear awareness of demands imposed by Christ's Gospel in the area of progressive development of peoples, the Church judges her duty to help all men explore the serious problems in all dimensions, and to impress upon them the need for concerted action (PP #1).

Some of the participants in this research study perceive the faithful in the Diocese of Lindi as being unable to contribute to the development of their church and communities. They suggest that the attitude has been brought about by the ineffective administration of the Diocese, which usually does not solicit ideas from the faithful. Respondent **A** urged the administration of the Diocese to discuss matters pertaining to social services with the people in order for them to feel that the local church is interested in them.

Participants in this study attributed the poverty in the Diocese of Lindi as mainly caused by poor administration of the business projects. They said the supervisors who administer the businesses are not committed and unfaithful. In addition, “they indicated that our top church leaders lack transparency in matters concerning finances and donations from benefactors.” When rumors were spread about mismanagement of funds, the faithful become demoralized, they said. According to the comments made by several of the participants the faithful in the Diocese of Lindi do not fully participate in decision making. They seem to be emphatic that leadership is from the top-down. In addition they assert that funds, which are collected from parishes, should not be spent in paying priests and catechists alone. There should be plans to make loans to the faithful with interest or establish development projects.

According to Callahan (2002:64), the Roman Catholic Church in general and the local parish in particular are in transition from a hierarchical to a community model. This means that, one model does not replace the other, but values from both models (hierarchical and community) are held together so that the mission of the Church can be carried on more effectively.

When discussing the community model of the church, Callahan (2002:60) emphasizes that the church is the communion of members with one another and with God in Christ. She says that:

In this model the Church is a living organism. The leader must attend to the care of each person, provide a welcoming and reconciling environment often achieved through team ministry, empowering the gifts of all members, and encouraging shared decision-making.

The problems in the Diocese of Lindi, which the respondents have pointed out, are:

- (1) they do not fully participate in decision making;
- (2) leadership is from the top-down;
- (3) lack of proper plans in transferring parish priests by the Bishop and his committee;

(4) the concept of self-reliance which is unclear and lacks proper education; (5) the diocese is too large. It should be divided into two dioceses; and (6) mismanagement of church funds is centered on the leadership.

5.5.4 LAZINESS OF SOME WHICH CONTRIBUTES TO THEIR POVERTY

Laziness was among the most notable causes of poverty identified by five participants (A, C, H, O and Q) in the interviews. It is characterized by some as: (1) sitting around and doing nothing whole day; (2) they just do not like to work; and (3) having low interest in working hard on the farm.

Again, regardless of the causes of laziness, whether psychological or physiological, it doesn't justify a life without accomplishment. The Bible has a lot to say about laziness. For instance, Proverbs 6:10-11 cautions, "A little sleep, a little slumber, a little folding of the hands to rest, and poverty will come upon you like a robber." The preceding verse questions, "How long will you lay there, oh sluggard? When will you rise from your sleep?" Saint Paul, in 2 Thess. 3:6-12, warns that Christians should not associate or entertain people who do not want to work or exert energy to provide for their daily bread.

To the Roman Catholic Church, laziness is understood as sloth – in the Christian moral tradition, it is one of the capital sins that destroys the charity in man's heart and thus, may lead to eternal death. Therefore, the religious view concerning the need for one to work is to support society and further God's plan.

5.6 THE ECONOMIC SITUATION OF THE PEOPLE IN THE DIOCESE OF LINDI

The administrative urban and rural councils of the Lindi region are economically in an unfavorable position compared with the councils in other regions of Tanzania. However,

the towns of the Lindi regions are comparatively better off in terms of availability of social services (Lerise et al 2001:4).

All eighteen participants in this research study indicated that the Diocese of Lindi is low in economic development. The majority are poor, except a few individuals in towns in the Diocese. They suggested that ineffective leadership of top administrators; lack of development projects and the failure to involve people in decision-making causes the current situation.

According to Wagner et al (1998:8) the inhabitants of the Diocese of Lindi – individuals and small-holder farms – who predominantly use traditional farming methods, produce about 90 percent of the agricultural output for the region. However, the yields are low and output growth is not keeping up with population growth, due to the variability of rainfall, the lack of agricultural equipment and costs associated with producing a crop. Therefore, the region is consistently hit by food scarcity and the income of the inhabitants is very low.

Lerise et al (2001:5, 6) suggest that given the nature of the low production in the region, waged agricultural labor is virtually non-existent. On the other hand, villagers also engage in non-farm activities, especially trading, to increase their income. Therefore, given its low performance in economic development, the population of the region has been increasing at a rather slow rate compared to other regions in Tanzania. In terms of population, Lindi is the smallest of the regional headquarter towns in Tanzania.

In the opinion of this researcher, the economic situation of the Diocese of Lindi has remained low, and the living standard of the majority is virtually unchanged from the past when looking at the aggregate of the four parishes included in this study. Transformational development calls on the church's reaching the community with the social action – *diakonia*- and evangelism. The findings reveal that the Roman Catholic Church in the Diocese of Lindi has had involvements in the wholistic ministry in the past,

but these were activities that did not have long term impact on the community. The participants recognize that the Church's role is not only to teach and preach the Word of God, but also to be involved in transformational development. This has been confirmed in the literature, and through comments of the participants in this study.

5.7 INSTITUTIONS INVOLVED IN COMMUNITY DEVELOPMENT

Faith-Based organizations, Non-profit organizations, Non-Governmental Organizations (NGOs) or 'private voluntary organizations are seen as the representatives of the '*civil society sector*' (totality of voluntary civic and social organizations and institutions that form the basis of a functioning society as opposed to the force-backed structures of a state and commercial institutions), and all of these concepts are often used interchangeably, and seen as a popular response from 'below' (people) to the state's inability to deliver development (Kukkamaa 2008:8, 12).

Bebbington (2004:730) says that during the 1990s, poverty reduction assumed an increased centrality in international development assistance. The Millennium Development Goals (MDG) place poverty reduction at their core and governments across the developing world are preparing poverty-reduction strategies (albeit at the behest of multilateral institutions).

The United Republic of Tanzania's, *Community Development Policy*, states that it is clear that community development will come about as a result of the efforts of many people, including the government, donors, Faith Based Organizations, Non-Governmental Organizations (NGOs), and above all, the communities themselves (The United Republic of Tanzania 1996:6).

Four participants in this research study (B, I, J and K) said that they have not known any institutions, which support the development of the people in their area. Seven (A, E, F, G, H, N and R) indicated that the institutions or Non-Governmental Organizations, which

provide services in their area, are: Aga Khan, TASAF, FAO, Salvation Army and PADEP. They insisted that people respond well to those institutions and appreciate the services they provide. Seven study participants (C, D, L, M, O, P and Q) described the Roman Catholic in their parishes as the institution that provides the majority of the social services such as health care, nursery schools, milling machines and gas station. In addition, Small Christian Communities are also doing well in supporting the people. However, they insisted that those institutions or projects in their parish are not found in each and every parish of the Diocese of Lindi. The response of the people towards the institutions and services provided is good.

Kukkamaa (2008:12) affirms that the NGO sector is not evenly distributed in geographical terms. She says, according to a NGO mapping made by a Tanzanian NGO, *Hakikazi Catalyst*, the poorer regions in Tanzania have fewer NGOs or institutions which support the community development of the people. Based on the comments of the participants, the availability of institutions and services provided are not uniformly distributed throughout the Diocese of Lindi.

According to Westerlund (1980:44), the Roman Catholic Church which is wide spread throughout all the regions of Tanzania is reminded to cooperate in its development efforts with the state. He says the Church should help people improve their technological knowledge; help to solve problems of poverty; fight against injustice and social evils like corruption and exploitation, and laziness by teaching the values of honesty, duty, responsibility, respect of work and justice. In addition, a clear and efficient commitment toward man's development, especially on the economic level, is strongly desired from the Church.

Further, Korten (1990:113-114) indicates that agencies – Voluntary Organizations (VO) and Non-Governmental Organizations (NGOs) – should incorporate successful working models to assist with empowering people. He says that in the absence of these kinds of models, the aspiring development agency almost inevitably becomes merely an

assistance agency engaged in relief instead of empowerment. In addition, an agency that acts without a model runs the considerable risk of inadvertently strengthening the very forces responsible for the conditions of suffering and injustice that it seeks to alleviate through its aid. It would, therefore, be most appropriate and prudent for the Diocese of Lindi to advance a model of development and embark on a partnership with the NGOs working in the area to address poverty and implement successful development strategies.

In the opinion of this researcher, the Roman Catholic Church in the Diocese of Lindi has the potential to offer unique solutions to help eradicate the problems associated with poverty. However, since the end of the missionary era in the Diocese in the early 1980s, the Church has tended to abdicate its responsibility toward the poor to the government, other institutions and Non-Government Organizations.

5.8 THE DIACONAL ROLE OF THE ROMAN CATHOLIC CHURCH

As indicated in chapter one; scholars, organizations and documents have defined the term, *Diakonia*” thusly: (1) modern theologians and historians like Hebert Krimm cited in Collins (1990:10), indicate that the word “*Diakonia*” was and remains that organic, inalienable and unchangeable function of the body of Christ which has to do with the church’s fight against poverty, sickness, and every kind of earthly need.

(2) Eduard Schweizer’s work, *Church Order in the New Testament*, cited in Collins (1990:36), makes a sweeping remark describing it as the “service” of Jesus Christ. Schweizer concludes that “*Diakonia*” is a collective notion for many kinds of activities, services and actions.

(3) Duchrow (1995:123) defines “*Diakonia*” as that which concerns the relationships people have with one another. It means no more or less than that the question of God is ultimately about a society’s constitution. He continues to emphasize that with Jesus

Christ, love in a socio-economic sense, means precisely acting like brothers and sisters, which occurs in the household and between households a completely equal form of cooperation in the mutual service (Duchrow 1995:187).

(4) Malan Nel argues that “*Diakonia*” is something, which is embedded in *koinonia* (community). The true identity of the Kingdom of God is service. Service, as integral to our discipleship of Christ, is to a great extent more than a goal; it is a part in which the community of the church exists. Therefore, Nel (2000:73) defines “*Diakonia*” as ‘self-giving service’; it is a desirable part of the identity and goal of the local church. He affirms that it is in giving our lives that we find our life.

(5) In the 19th century, forms of “*Diakonie*” in German evangelical churches, and those which were known in the institutions in Rome and elsewhere in early medieval times offered a diaconate in action; the care of the weak, sick, needy and suffering members of the Body of Christ. Thus one comes to the understanding that the word “*Diakonia*” means nothing other than the sacred work of caring for the poor, and the term ‘deacons’ designates none other than the Seven, who first held this office, and their successors (Collins, 1990:12).

(6) The document *Orthodox Diakonia* (2009:3) refers to the concept of “*diakonia*” as a Christian Social Service, namely; a compassionate and solidarity based service founded on Christian values (God’s love), in the form of charity and an effort to advance human well being towards those in need.

According to the document *Orthodox Diakonia* (2009:3) and Nel (2000:73) as well as Duchrow (1995:187), the term “*diakonia*” was used in the period of Early Christianity to mean: the effort to advance human well being or philanthropic care, and the practice of showing love to the human person. Philanthropy and love were almost used interchangeably in the early Christian community.

Again, Pieterse (2001:111) admonishes that the diaconal church is the church that has to minister to the poor in deed and word, guided by Christian love, in order that the poor will lead a better life. In addition, he argues that the Christian church is the church of the poor, the church that exists in poor communities. Therefore, the Church is imitating the Lord Jesus Christ, and is the Church *of* the poor *for* the poor.

In this research study, participants (A, J and E) said that the Roman Catholic Church in the Diocese of Lindi is: “doing well in giving spiritual services, and partly help old people and the disabled with food stamps.” However, the church does not provide socioeconomic services to the majority of the people. Participants (C, D, H, L, M, N, O, P and Q) said that the diaconal role of diakonia is partly fulfilled by their local church at the level of their parishes. But, participants (B, I, K and R) said that the Church is not doing much in providing social services to the parishioners.

As indicated in chapter two, there is no doubt regarding the mandate of the Roman Catholic Church to perform *diakonia*. Pope Benedict claims for the Church a right to practice charity, and to do so on her own terms. In *Deus Caritas Est*, he writes:

For the Church, charity is not a kind of welfare activity which could equally well be left to others, but charity is part of her nature, an indispensable expression of her very being (No.25a).

Virtually, all participants in this research study suggest that the Roman Catholic Church in the Diocese of Lindi should do better in providing social services at the Diocesan level such as: education to the children, healthcare, education in agriculture and implementation of development projects.

5.9 THE ROLE OF THE ROMAN CATHOLIC CHURCH IN ADDRESSING POVERTY

As indicated in chapters one and two of this research study, the biblical command of Diakonia, framework for Catholic Social Teaching, and Myers' framework for the Transformational Development are concerned with seeking positive change in the whole of human life materially, socially and spiritually. Myers (1999:3, 14) states that "Changed people, just and peaceful relationships, are the twin goals of transformation...Changed people are those who have discovered their true identity as children of God and who have recovered their true vocation as faithful and productive stewards of gifts from God for the well being of all."

Again, Myers (1999:115) definition of Transformational Development is the reconciliation of broken relations with God, self, others and creation. The emphasis being on broken relationships and restoring them, that the goal for transformational development is the positive change in the whole human life materially, socially and spiritually.

For the Church or working group, this should be the definition so as to go forward in identifying a possible framework for identifying transformation. In his article, *The church and transformational development*, Myers (2000:65) states that "transformational development must seek restoration of relationships within oneself, with others, with the environment and with God."

In this section, the discussion on Catholic Social Teaching and Transformational Development focus on the responses of the participants in the role of the Roman Catholic Church in the Diocese of Lindi in addressing poverty and the development strategies it employs in the Diocese.

In its role of addressing poverty in the Diocese of Lindi, all participants with the exception of **C** and **H** stated that the church is not doing much in addressing the

problem. There is, however, consensus that the Church in the Diocese is doing the following, albeit inadequate; the service of providing mass, the sacraments and homilies. The concern of the church regarding poverty and its associated ills is often well articulated. However, this constitutes only service in words and there is need of service in both word and deed.

Participants (C and H) say that the church is doing well at the level of the parish in providing social services. This emerges from the direct experience of the participants of the care and support of their local church to the poor, elderly, and sick.

The other sixteen participants indicate that the following areas are where the Roman Catholic Church in the Diocese of Lindi needs to improve: (1) educational projects, which includes building Vocational Training Centers and Secondary Schools; (2) poverty alleviation projects; and (3) the advocacy role that the Roman Catholic Church must play in persuading and pressuring the government and businessmen to increase the prices of crops and to address the problems associated with poverty.

As indicated above in the Catholic Social Teaching, the Roman Catholic Churches Magisterium (the teaching authority of the Church – the popes, bishops and councils) over the centuries, in response to changing conditions and situations like poverty, have the duty to respond to those circumstances of human condition with prayer, reflection, support, and addressing those problems.

Regarding the role of the Roman Catholic Church in the development of strategies, as indicated above, Pope Leo XIII's in his encyclical, *Rerum Novarum*, states that the Church should intervene directly on behalf of the poor, by setting on foot and maintaining many associations which she knows to be efficient for the relief of poverty (RN #29). A strategic plan of the Diocese for development would serve as a blue print for the implementation of the strategies that the local church in the parish or diocese could develop.

Thirteen participants said that the Roman Catholic Church in the Diocese of Lindi does not have development strategies. Although it is understood that the church should be self-reliant through Small Christian Communities, it is not clear as to how it should be implemented. The participants suggest that: (1) the Church should put forward strategies of poverty alleviation; (2) there should be workshops and seminar on liberating people economically; (3) through Small Christians Communities, people would be able to develop the strategies for development; (4) the Church should loan money to the faithful; and (5) the Diocese should support farmers to negotiate the markets that will yield good prices for their crops.

In that regard, Myers (2000:66) explains that the role of the Church in Transformational Development should be that:

The church can play a role as a civil society organization, working to enlarge people's access to economic and political power. The church must provide the assistance and substance for the transformative journey.

Five participants (C, L, M, O and P) said that the church in their parish have plans and development strategies. They suggest that the Diocese of Lindi should also have development strategies, but it does not.

Myers (2000:67) suggests that the framework for Transformational Development increases the challenge for the church to work with secular institutions, profit-making institutions and even non-Christian faith-based institutions. The church is and must always be, present and engaged, working for life in every area of community life. It is the view that is shared by the biblical command of Diakonia and Catholic Social Teaching.

According to Getu (2002:92) transformation is a value-loaded concept and human development goes beyond money. Therefore, there are several definitions of transformation and many development concepts. Getu suggests that Bryant Myers has offered a comprehensive analysis and definition of the concept of transformational development as the positive change in the whole human life materially, socially and spiritually (Myers 1999:115). Getu (2002:92) is fond of Opportunity International's (OI) definition of transformation "a deeply rooted change in people's economic, social, political, spiritual and behavioral conditions resulting in their enjoyment of wholeness of life under God's ordinances."

Consideration of this definition suggests that transformational development includes two critical components: having and being. Getu (2002:93) explains that the aspect of having refers to the entitlement/access to possessions, mainly material income, assets, property, and consumption goods. Being refers to character building and seeks to reach higher goals of spiritual and moral fulfillment in line with biblical principles.

Indicators of development such as: (1) literacy, education and skills; (2) health care; (3) income and economic welfare; (4) democracy and participation; and (5) technology, are developed to measure transformation performance; thus measurement becomes a tool for positive change (Getu 2002:93). It is obvious that in the Diocese of Lindi these indicators reveal and affirm the fact that the situation is not congruent to the neither the frameworks of the Catholic Social Teaching, nor to Myers' Transformational Development.

In this study, participants made comments on some small successes of the Diocese of Lindi in providing social services to its parishioners as follows: Participant R said that "there are two hospitals and few nursery schools in the Diocese which are doing well, but the rest is not successful." Five participants (B, E, H, P and Q) said that "the church is successful in spiritual matters", apart from spiritual support of the church at the diocesan level, little else in terms of social services is successful. Thirteen participants

emphatically stated that, “the Diocese is not successful in providing social services.” They suggest the reasons for the lack of success are people living in poverty; the priests’ lack of facilities; and failure of the Diocese to implement development projects.

CHAPTER SIX

A REFLECTION ON THE DIACONAL ROLE OF THE CHURCH IN THE CONTEMPORARY SOCIETY

6. 1 INTRODUCTION

Having explored and examined the participants' in this study's experience with poverty, their opinion regarding the causes of poverty in the Diocese of Lindi, and their understanding of the diaconal role of the Roman Catholic Church, this chapter reflects on the role of *Diakonia* that would be appropriate for contemporary society. It proposes a model of Diakonia that is both contextual and liberating. In addition, it points to the areas of concern as to the local church's response to the socio-economic conditions experienced by the participants in this research. Clearly, the conditions experienced by the participants are shared with others in the Diocese and the majority of the citizens of the United Republic of Tanzania (POED 2004:35).

6.2 THE ROLE OF THE CHURCH IN COMMUNITY DEVELOPMENT

As it has been indicated in chapter two of this research study, the researcher revisits the idea that the Universal Church, with specific reference to the Roman Catholic Church, has an important role to play in transformational development due to its mandate to be involved in the work of peace and justice in the world (Zalot and Guevin 2008). In particular, the call for social justice is seen as essential based on the Catholic baptismal pledge to follow Jesus Christ and His teachings. From the end of the 19th century onward, the Roman Catholic Church began to wrestle with the consequences of modern economics and globalization.

In addition, the Catechism of the Catholic Church states that, "everything in this earth is destined for the good of all and that the human person is primarily social" (CCC#1905).

This “common good,” should govern our relationships with each other and our communities. The themes that emerge from the Church’s role in promoting Diakonia, alleviating poverty and abide to transformational development are:

1. Humanity is dependent upon our relationship with each other. The Second Vatican Council document, *Lumen Gentium* – The Church in the Modern World, affirms and argues that one is fully human only in community. People are able to enjoy their humanity only when they are committed to bringing about a just society. Further, let everyone consider it his sacred obligation to count social necessities among the primary duties of modern man and to pay heed to them. [What are these necessities?] ...food, clothing, and shelter... (LG#5). The Catechism of the Catholic Church affirms that such a recognition of rights leads to a corresponding social responsibility of guaranteeing these rights to everyone (CCC#1906).
2. Transformational development is a representative or perfect example of all social duties. The *common good* requires the social well-being and development of the group itself. It is the proper function of the authority – the Church or government – to decide, in the manner of the common good, between various particular interests; but it should make accessible to each what is needed to lead a truly human life: food, clothing, health, work, education... (CCC#1908).

The literature and the opinions of the participants in this research study have indicated that the church (universal and local) has the duty to transform and develop its people and the community in which they live. The Church is called upon to cherish justice, peace, equality and to abide to the obligation of empowering the poor in the spirit of the biblical command, “preferential option for the poor.” It is due to the fact that all human beings have been created in the image of God, and we are all children of God, hence it is church’s role to build God’s kingdom on earth the “shalom”.

It is from the opinion of the participants and this research study that calls for the Church to empower the poor people in a democratic way different from the secular institutions. Development processes that are comparatively 'more democratic' have long been favored by transformational development approaches. The meaning of '*more democratic*' is "the people's access to political activity, which has greater influence over decision-making that is more effective in preserving or enhancing valuable capabilities" (Drydyk 2005:247).

According to Drydyk (2005:249), development refers descriptively either to expansion of productive capacity, social infrastructure, or economic growth. He insists that to achieve development, the governing institution such as the Church should (1) function more democratically by clarifying that 'control' does not mean strict control, but influence; (2) distinguish between the capability of individuals and groups in engaging in development activity and the influence of that activity on the aspects of their lives; and (3) affirm that important aspects of people's lives are their valuable capabilities (Drydyk 2005:252). The local church as a governing institution should therefore apply Diakonia, Catholic Social Teaching and Transformational Development to implement community development.

While individuals and family responsibility have traditionally been the primary means of promoting social welfare, other forms of support have also evolved in communities and societies. In most societies, culturally prescribed obligations require relatives, kin and even neighbors to assist those in needs. Similarly, the world's great religions have long prescribed that alms be given as a religious duty, and in some cases this duty evolves into charitable provision. Religious service fosters the emergence of a highly organized approach by promoting people's welfare, which cater for the needs of many needy people (Midgley 1995:16). In this research study the participants have called upon the Church to act together with NGOs in community development.

According to Callahan (2002:64), the Roman Catholic Church in general, and the local parish in particular, are in transition from hierarchical to community development. Since the Second Vatican Council, with clearer awareness of demands imposed by Christ's Gospel in the area of progressive development of peoples, the Church judges her duty to help all men explore serious problems in all dimensions, and to impress upon them the need for concerted action (PP#1). The participants in this research have called upon the participation in the decision making of their life and activities that involve community development.

The Encyclical, *Populorum Progressio* – On the Development of the Peoples, states that:

The progressive development of peoples is an object of deep interest and concern to the Church. This is particularly true in the case of those peoples who are trying to escape the ravages of hunger, poverty, endemic disease and ignorance; of those who are seeking a larger share in the benefits of civilization and a more active improvement of their human qualities; of those who are consciously striving for fuller growth (PP#1).

The Encyclical written by John Paul II, *Deus Caritas Est* – God is Love, states that the Church must practice love as a community. Love thus needs to be organized if it is to be an ordered service to the community. Love is a principle that should be fostered by the responsibility for the entire ecclesial community at every level – from the local community to the particular Church and to the Church universal in its entirety (*Deus Caritas Est* #20).

6.3 THE RESPONSE OF THE DIOCESE OF LINDI TO SOCIO-ECONOMIC CONDITIONS

The participants in this research study are extremely concerned about the lack of response of the Roman Catholic Church in the Diocese of Lindi to the socio-economic

conditions of the people and its limited involvement in community development. It is clear that this limited involvement of the Church in transformational development in the Diocese is causing an ecclesiological concern among the participants of this study relative to the lack of pastoral concern for the poor, and the administration of the clergy in the respective local churches.

The literature conveys the same opinion that the participants of this study expresses, namely that causes of poverty are the result of relationships that do not work, that are not just for life; that are not harmonious or enjoyable (Myers 1999:86). The participants enlisted the causes of poverty in the Dioceses as: the lack of education, and the failure of the government and the administration of the Diocese of Lindi to address poverty and its concomitant, and the laziness of some individuals. This is the state of affairs which Myers (1999:57-90) describes as the participants are embedded in the families, communities and corresponding social systems that are fragmented, dysfunctional or oppressive.

6.3.1 PASTORAL CONCERN FOR THE POOR

The literature on Diakonia, Catholic Social Teaching and Transformational Development emphasizes that the church has the responsibility to transform the life of the poor. The Roman Catholic Church is committed to helping the poor so as to fulfill God's command. The concept of preferential option for the poor has been discussed in this research under the vision of Diakonia, Catholic Social Teaching and Transformation Development. In addition, the Scripture under "preferential option for the poor" champions the cause of the poor materially and spiritually. The Magisterium of the Catholic Church insists that mankind must help the poor and afflicted (GS #1).

The Christian faith pronounces that God is on the side of the poor. The rationale for this principle – *Preferential option for the poor* – in the Catholic Social Teaching is that "Jesus and the prophets championed the cause for the poor (both materially and

spiritually) so also we are called to do the same (Zalot and Guevin 2008:55-56). The Second Vatican Council clearly stated in the Pastoral Constitution on the Church in the Modern World – *Gaudium et Spes*, that: “The joys and hopes, the grief and anguish of the people of our time, especially those who are poor or afflicted, are the joys and hopes, the grief and anguish of the followers of Christ as well” (GS#1). Mott and Sider (2000:55) say, “Scripture speaks of God’s special concern for the poor. God identifies with the poor so strongly that caring for them is almost like helping God. ‘He who is kind to the poor lends to the Lord.’ Also, one ‘who oppresses the poor shows contempt for their Maker’ (Prov. 19:17).

The Catechism of the Catholic Church states, “The Church’s love for the poor ... is a part of her constant tradition. This love is inspired by the Gospel of Beatitudes, of the poverty of Jesus, and of his concern for the poor. Love for the poor is one of the motives for the duty of working so as to give to those in need” (CCC#2444). According to Gutierrez (1988) “an option for the poor is an option for the Kingdom of God.” He indicates that the entire Bible, through the oppression of the Hebrews in Egypt, the times of the prophets and exilic periods, all mirror God’s predilection for the weak and the abused of human history.

Furthermore, the Bible informs us that God is on the side of the poor, the hungry and the suffering. Before the beginning of the Second Vatican Council, Pope John XXIII said, “...the Church is called upon to be the Church of the poor” (Gutierrez 1988:13). Just as God favors the poor, the Church has the mandate to do the same. Jesus Christ furthered this preferential option for the poor, the oppressed and the marginalized in his statements, deeds and ministry. God demands that God’s people share God’s special concern for the poor (Mott and Sider 2000:55).

Regarding the pastoral concern for the poor, Dunne (1996:i) indicates that the Church’s pastoral work is to approach the poor and community development in the form of theology of development. Theology of development – is the wish to develop a deep

understanding of community development from a theological perspective – which has tended to be more theoretical in nature into practical, and in this the motive of concern is basically from Scriptures. The Scriptures call for the Church and all men to care and support those in need.

The Roman Catholic Church emphasizes in the Catholic Social Teaching regarding the community based on the Scripture and tradition. As indicated above, and based on Scripture, community development in support of the poor has been a major focus of the Church. In tradition, after the Apostolic era, the pastoral concern for the poor was reflected in the teachings of the Church Fathers, the Magisterium, by missionaries, and in the Second Vatican Council's declarations – *Dignitatis Humane* (Declaration on Religious Freedom, 1965) and *Gaudium et Spes* (Pastoral Constitution on the Church in the Modern World, 1965). Further, Papal encyclicals prior to and after the Second Vatican Council, have stressed the pastoral concern for the poor (MacBrian 1995:281).

Evangelicals are united in their pastoral concern for the poor, the evangelization of the world, and the place of socio-political involvement in the mission of the church. In July 1974, Evangelicals met in Switzerland at the Lausanne Congress on World Evangelization. They resolved that:

The combination of practical experience and biblical reflection at the congress gave birth to the Lausanne Covenant, which approved social involvement as part of the mission of the church, and also to a statement on radical discipleship, which called for a holistic approach to missions (Samuel and Sugden 1987:ix).

The World Council of Churches, which is one of the ecumenical movements, affirmed social involvement as part of the mission of the church, and also to the statement on radical discipleship, which called for a holistic approach to missions. This was also a call

to awaken the Christian churches and their members to the realization of their obligation to development, justice and peace (Dunne 1996:i).

The teaching on the preferential option for the poor from the Roman Catholic Church, Evangelicals and World Council of Churches gain the greatest strength among them with particular attention to humanistic values which serve to give content to the teaching and provide criteria which can be applied in practice. Some of the values are participation and solidarity. Similarly, the African worldview as used in this research insists in the application of participation and solidarity in the context of poverty alleviation in the continent. Participation is crucial because it means a sharing power. Where this value is respected, people themselves can claim their rights and shape their own destiny. Solidarity is vital because it rescues people from individualism and gives them a sense of responsibility for each other and for the welfare of the community.

The researcher sees that more than 50% of the participants in this study have acknowledged being poor. It is the reality that is shared by the majority not only in the Diocese of Lindi but also with other places around the world. It is affirmed in the literature that poverty is a phenomenon that ravages many people in the world. It is the “trap” that people need external help to extricate. The above discussion gives a summary on how the Church is commanded to help the poor alleviate from poverty and involve in community development.

6.3.2 CLERICALISM IN ADMINISTRATION

The *Webster Dictionary* defines clericalism “as a policy of supporting power or influence of clergy in secular matters.” In other words, it is understood as maintaining or increasing the power of a religious hierarchy. In this context, the word clericalism is used to refer to the privilege either being given to a priest, or being assumed by a priest in matters of administration of community development, solely because he is clergy.

Kung (1976) clearly explains the administration of the pastors in the community, larger ecclesiastical areas, or in the Church as whole that their ministry (service) should be performed in the context of all the other charisms and free ministries. It means that pastors can never be separated from their Churches or raised above them. In their pastoral duties, they are dependent on the responsible cooperation and assistance of their communities, whether great or small. According to Kung (1976:556) pastors “must maintain fellowship (collegiality) not only among themselves, but above all with their communities...Pastors as a result of their special commission, have a special ministry to fulfill, but this does not give them personally any precedence over other Christians.”

The Christian Church, from the beginning, which supported the liberation from slavery and oppression was understood as a community, drawing on the ancient theme of Israel as an exodus community from slavery in Egypt and a journey to enter the Promised Land (Exod.3: 8, 17). Constructing a local church, which is contextual and liberating, the freedom from patriarchy requires dismantling clericalism. Thus, one must understand the incompatibility of clericalism with decision making and empowerment, that is, clericalism is the separation of the diaconal role from mutual empowerment in community development, into hierarchically ordered castes of clergy over laity.

The comments of the participants in this study indicate that they believe that the Roman Catholic Church in the Diocese of Lindi faces the problem of clericalism in its administration in liberating and empowering the poor people. Accordingly, the participants indicated that the clergy monopolize the decision-making process pertaining to the economic development of the people, and that the leadership is top-down. This researcher has the experience that in the church's system, policy-making organs and reference committees are usually clergy-dominated, despite the availability of the appropriate practicing professionals within and outside the church membership.

Myers (1999:127) says that the local church can be the servant of its community, harnessing the wind and wood and water into technologies that make the world a little more habitable, or singing with the rest of creation the wonders of existence, and working side by side with all people of good will toward better social order.

Callahan (2002:60) says that leadership in community development requires the ability to listen, to call forth and appreciate the gifts of the people in the community, and to give and receive feedback. Community development is based on the belief that people have the right to determine their own collective aspirations and how they achieve those. It is generally accepted that the social aspects of community life, including community ownership and control, are crucial to sustainable economic and social development and natural resources management (Cheers et al 2007:62, 69).

The administration in the Diocese of Lindi would do well to examine the two models of community development – Indigenous community development and Western community development. Indigenous community development is one in which people are engaging with each other as equal partners, respecting each other's understanding and their place in the community, whereas Western community development involves hierarchical relationships. In order to be successful, goals, ways forward, solutions to problems and strategies emerge from interaction, rather than the imposition of ideas (Cheers et al 2007:80).

Callahan, when discussing the role of the Church in community development, emphasizes that the Church is the communion of members with one another and with God in Christ. She says that:

In this model the Church is a living organism. The leader must attend to the care of each person, provide a welcoming and reconciling environment often achieved

through team ministry, empowering the gifts of all members, and encouraging shared decision-making (Callahan 2002:60).

Transformational development which effects community development is based on the belief that people have the right to determine their own collective aspirations and how they achieve them (Cheers et al 2007:62). Myers (1999:121) insists that the beginning of healing the marred image of the poor is to insist that they alone have the right to describe their current reality and shape the vision of a better future.

It is generally accepted that the social aspects of community life, including community ownership and control, are crucial to sustainable economic and social development and natural resources management (Cheers et al 2007:69). From a reading of various documents of the Second Vatican Council and the Council Fathers, there is no doubt that social and theological manifestations of clericalism are wrong. The *Presbyterorum Ordinis* (Decree on the Ministry and Life of Priests) says that:

Jesus gave his whole mystical body a share in the anointing of the Spirit with which he was anointed. In that body all the faithful are made a holy and kingly priesthood, they offer spiritual sacrifices to God through Jesus Christ...therefore there is no such thing as a member who does not have a share in the mission of the whole body (*Presbyterorum Ordinis* #2).

The respondents in this study have overwhelmingly expressed the belief that the leadership of the Diocese of Lindi should collaborate with the people of the Diocese and allow them the opportunity to share their vision for a better future for the people. Furthermore, the church's inclusion of the laity on project management committees is yet to be a common feature in the Diocese.

6.4 A MODEL OF DIAKONIA

In simpler terms, a model is a representation of a system that allows for the investigation of the listed properties, and in most cases, prediction of future outcome. Clark (2005) defines model as anything that serves as an example for application.

A model suggested herein of *Diakonia*, focuses on services, philanthropy⁹ or humanity and empowerment of the rural poor. As mentioned in chapter one, *Diakonia* is basically understood as “ministry” and “service” (Collins 1990:6) – and that the word “*diakonia*” was and remains; that organic, inalienable and unchangeable function of the body of Christ which has to do with the church’s fight against poverty, sickness, and every kind of earthly need (Collins 1990:10). Empowering the rural poor, means “developing their capacity – developing their skills so that they become competent decision-makers with the confidence to act on their choices” (Roy and Hartigan 2008:67). Toomey (2009) indicates in his writings that empowerment is a word, which is a tired buzzword, but despite that, it continues to be of great importance in the discussion of poverty.

In the field of modern development, the terms love, empowerment and community development are irrevocably connected and, therefore, it is necessary to understand the terms not only in and of themselves, but in the ways they are linked. Craig, cited in Toomey (2009:3), defines empowerment in the community development context as “the creation of sustainable structures, processes, and mechanisms, over which local communities have an increased degree of control, and from which they have a measurable impact on public and social policies affecting these communities.”

⁹ Donal Dorr (1992:366) explains that the greatest tradition of social teaching is that it is philanthropic or humanistic. Philanthropy is the altruistic concern for the human welfare and advancement that is manifested in the care for humanity. Humanity in this context is used, of course, not in the sense of excluding faith or the supernatural but in transforming lives. In the model of *diakonia*, philanthropy aims to appeal not merely to Christians but to all people of good will to empower the poor. Furthermore, philanthropy or humanity means that there is a room for a constant dialogue with other traditions not merely a desire to teach others but also a willingness to learn from them.

In the process of transformational development, if people are to be empowered, they must be active participants rather than passive recipients. Empowerment in community development or socio-economic development is broadly portrayed in the literature and in practice as an expansion of economic choices and opportunities in political, social, cultural choices and decision-making. Drydyk (2005:247) and Sadan (1997:75-76) state that empowerment is the people's influence on the decisions affecting their lives.

It is the opinion of this researcher that the Roman Catholic Church in the Diocese of Lindi can become a transforming church as it has the potential to provide some answers to:

- (1) The area of capital investment: Churches as part of their diaconal role, should develop a '*mercies fund*' to help those in need. Christians should reach out to those who are poor by sharing of their own financial resources, and by supporting ministries working in this area. Such an outreach has historically provided local churches throughout the world with a mechanism to meet the physical needs of the poor as well as a context to meet their spiritual needs.

- (2) Christians should use their gifts and abilities to help those caught in the web of poverty. For instance, doctors should provide health care; educators should provide literacy and remedial programs; and business people might provide fair prices and impart job skills, in that way the poor become empowered. In addition, Small Christian Communities can provide a kind of social involvement, which provides opportunities for evangelism. Social action and evangelism often work hand in hand. When we meet people's needs, we often open up opportunities to reach them for Jesus Christ. By bringing people into a relationship with Jesus Christ, the culture of poverty can be broken (2 Cor. 5:17).

- (3) One of main focuses of the local church should be to empower the people. The outcome of the process of empowerment is skills, based on insights and abilities, the essential features of which are critical political consciousness, an ability to participate with others, a capacity to cope with frustrations and to struggle for influence over the environment. Historically, Christians have formed groups that are useful in the process of empowerment. They are – a perfect environment for consciousness – raising, mutual help, developing social skills and experiencing inter-personal influence. Eventually, community empowerment – the increased control of people as a collective over outcomes important to their lives – can be attained.
- (4) The Church has several ideal features which give it an advantage in the delivery of sustainable development: (a) it is rooted in the community, (b) it is present not just in urban areas, but also in remote rural areas, including areas where many other Non-Governmental Organizations (NGOs) are unable to operate, (c) it draws its voluntary membership from all segments of the local population and knows the local situation very well, and (d) it is familiar with the needs of the people. With these advantages, the Church in the Diocese of Lindi has the potential for speedy, effective community mobilization, and influence.

Diakonia, Catholic Social Teaching, and Myers' Transformation Development (see Diagram Fig. 1) are important in reaching out to the community with social action and evangelism, which usually go hand in hand. In the Diocese of Lindi the findings reveal that the Roman Catholic Church has had involvement in holistic ministry in the past. But the approach was mostly through random activities (or conventional approaches) that did not have long-term impact in the communities. These communities and participants recognize that the churches' role is not only to teach and preach the Word of God, but also to be involved in transformation development, as evidenced by the comments and suggestions given by the participants in chapter four (section 4.8, table 11). The participants in this research study in chapter four (section 4.9, table 12) clearly express

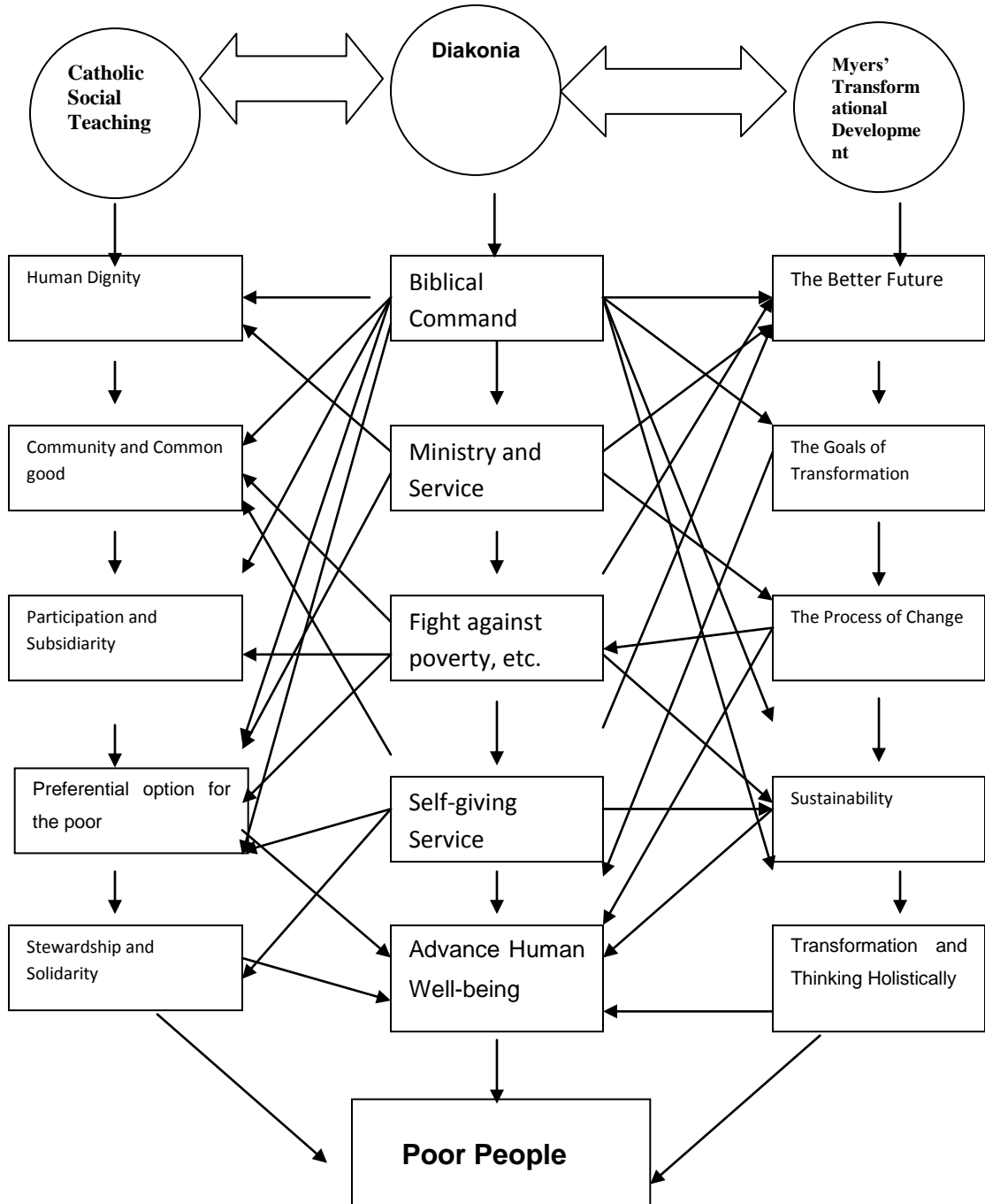
the idea that the Roman Catholic Church in the Diocese of Lindi must become involved in community affairs and be grounded in its realities. Again, the participants gave their comments in chapter four (section 4.4.5.4), they implore church leaders to have pastoral concern for the poor, avoid clericalism in administration, and have a paradigm shift so as to implement transformational development.

It is the opinion of the researcher that many organizations' services have traditionally lacked a consistent, strategic approach to community development. The model of Diakonia suggested here is intended to serve as an enabling tool that will lead to transformational development. Implementation and on-going use of the tools and services in the model of Diakonia will result in a consistent, integrated approach to managing resources and empowering the poor.

Diagram indicates a model of Diakonia consisting of three major components: Diakonia, Catholic Social Teaching and Myers' Transformational Development – each having five blocks of principles below it. The principles under *Diakonia*: Biblical command, service and ministry, fight against poverty, etc, self giving service, and advance human well being; *Catholic Social Teaching*: Human dignity, community and common good, participation and Subsidiarity, preferential option for the poor, stewardship and solidarity; and *Myers' Transformation Development*: The better future, the goals of transformation, the process of change, sustainability and thinking holistically. Again, it is indicated that all the principles have the common goal of empowering and advancing the well being of the poor.

In the diagram, the three major components on top – Diakonia, Catholic Social Teaching and Myers' Transformational Development – interact to form a dynamic relationship. In addition, the principles below the three major components interact to form a web and a cycle, which signifies that in order for the poor to be extricated from “the trap of poverty” and be empowered, all the principles should be fully implemented in the process of community development.

Diagram Fig. 1



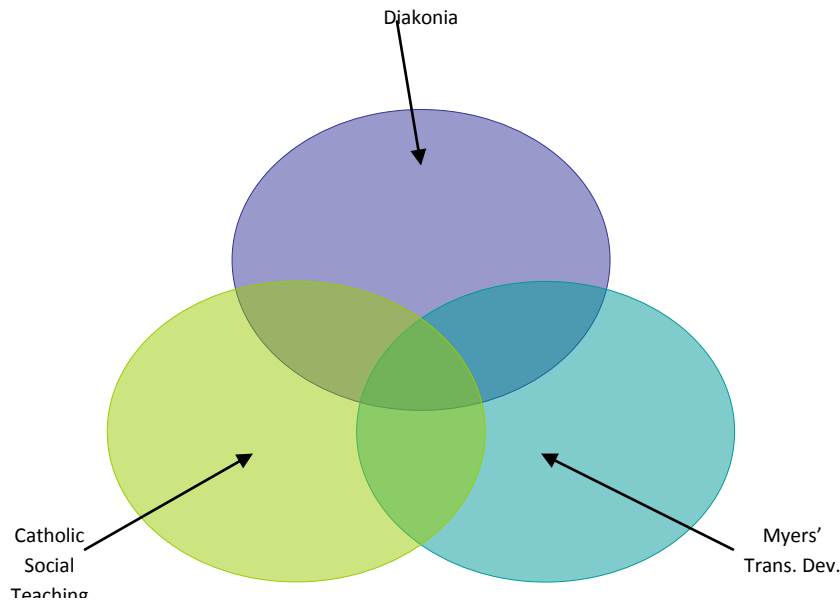
It is through these connections of the components and the principles in the diagram that lead to this researcher to conclude that the three components: Diakonia, Catholic Social Teaching and Myers Transformation Development have significant relationship in the process of liberating and empowering the poor in their context. In the diagram, the researcher found that Diakonia and its principles have played important role in the links to form the web; hence the name a *Model of Diakonia*.

Having explained about the foundation of the model of Diakonia the researcher explains that experience shows that when community development is planned, the task of establishing a sound basis for goals and objectives, and defining them properly, is not given sufficient attention. Therefore, in order to transform and empower the poor people, organizations and development planners should be familiar with all of these principles from the three major components and should be used depending on the context.

This research has taken a model of Diakonia which is of a transforming church. The model recommends the church to engage in transformational development; if it is connected with other churches or organizations, involve in services to the people and works within its immediate community. Again, it is suggested in this model that when transformational development practitioners engage in the community, they will come to acknowledge the presence of vast resources in it no matter how economically poor is the community.

For the sake of brevity the researcher uses the diagram below to indicate the model of Diakonia. Similarly, in community development the ovals that are completely intersected would indicate that the model is fully implemented. The more principles are been applied and more agents in social change are been involved in empowering the poor, the more the ovals will be fused together, making this model relevant, contextual, liberating and empowering.

Diagram Fig. 2



It is obvious that the issue of alleviating poverty calls for radical, but carefully thought out strategies. The Church, as an institution that influences the lives of its people, should be in a position to empower them to improve, if not alleviate poverty altogether. This researcher insists that the Church should partner with the poor people to participate in community development, together with other organizations that support in empowering them. Again, the Church should direct more effort to addressing the root causes of poverty rather than merely treating its symptoms.

CHAPTER SEVEN

FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

7.1 INTRODUCTION

The seminal question of this study is whether the Roman Catholic Church in the Diocese of Lindi is fulfilling its mandated diaconal role. The hypotheses were that the Roman Catholic Church in the Diocese of Lindi is in the critical subsystem in empowering the people relative to *Diakonia*, Catholic Social Teaching and Transformational Development

7.2 FINDINGS

The findings of this study, based upon the participants responses to the interview questions found in Appendix B, support the hypothesis that the Roman Catholic Church in the Diocese of Lindi is not fulfilling its mandated role of *Diakonia*. This research focused on assessing the Roman Catholic Churches' doctrine of the precept of *Diakonia* – service, Christian love to ones neighbor, and to the poor – and its role, commitment, and application within selected parishes in the Diocese of Lindi.

The finding, based upon the participants responses, support the hypothesis that, in terms of the definitions utilized in this study of *Diakonia*, Catholic Social Teaching and Myers' Transformational Development, the Roman Catholic Church in the Diocese of Lindi is not fulfilling its role in assisting the parishioners of the selected parishes with social services.

This study analyzed the participant's perceptions and opinions of the poor of the Diocese of Lindi as well as their experience with, and understanding of, poverty and their call for social services to be improved. It also analyzed their perceptions of the role

of the church relative to poverty. It is clear that, to them, poverty is a reality and not merely an academic dilemma. It is a trap from which the poor cannot easily extricate themselves. The participants believe that they are poor, not because of any inherent weakness on their part, or to laziness – indeed, many indicated that they work very hard in order to survive and escape from poverty, they suggest that their poverty is due to the ineffective development policies by the government of Tanzania as well as the failure of the administration of the Diocese of Lindi in addressing poverty.

The majority, 77.8% of the participants in this research study were males age 25-55, most of them 55.6% are married and out of the eighteen participants, ten have attained primary school, six have completed secondary education and two completed post-secondary education. The poverty of the people in the Diocese of Lindi seems to be inherited from parents who were very poor due to the colonial influence, which exploited the people, and the failure of the government after it won its independence, and the current state of the economy in Tanzania. The participants have high hopes that things will be different economically for their children. They work hard toward the accomplishment of this goal, giving their children every opportunity for a higher education level, which they did not have access to.

Those participants who classified themselves as poor, and/or who expressed that they and their neighbors who are poor, struggle to obtain: access to proper and sufficient food and clothing, a decent shelter, proper health care, enough money for school fees, and a sufficient income. From their description of what poverty is to them as documented in chapter four (section 4.4.4, table 6) of this research; the following definition emerges:

Poverty is a condition in which an individual or family is unable to afford basic needs such as nutritious food, safe drinking water, clothing, a decent shelter, electricity, medical care, and an education.

An interesting fact is that poverty in Tanzania is chiefly a rural phenomenon, and poverty levels are strongly related to the education of the head of the household and they receive little benefit from social services (*POED* 2004:43). These phenomena are important in this research study because the Diocese of Lindi is first of all rural, and it is also among the poorest regions in the country of Tanzania as it has been indicated in chapter three (section 3.8). Due to the low income of the people in Lindi and the failure of the government to provide free secondary and post-secondary educations the people in Lindi region are challenged to attain higher education, which in this research has been mentioned to be among the important tools to liberate from poverty.

The following are cited by the respondents as causes of poverty in the Diocese of Lindi:

1. The lack of an education;
2. Failure of the government to establish fair market value due to the low prices they receive for their crops, in addition to ineffective government policies having to do with development and poverty alleviation.
3. Low income due to unemployment, the low prices of crops and the lack of agriculture diversification. These arguments go hand in hand with the participants' comments that they sell their crops at throwing prices and buy agricultural costs such as pesticides at higher prices.
4. Inefficiency of the administration of the Diocese of Lindi such clericalism and mismanagement of church funds; and
5. Laziness of some which contributes to their poverty.

Participants in this study were critical of the lack of effectiveness of the Roman Catholic Church in the Diocese of Lindi and of the government of Tanzania in matters pertaining to providing proper social services and empowering the poor. This researcher agrees

with the participants that the government of Tanzania, more than fifty years of its independence, has not succeeded to alleviate the poverty that ravages its citizens, and it is followed by the lack of provision of social services, contrary to its policies in development found its constitution. Again, they indicated that the Roman Catholic Church in the Diocese of Lindi is, in their opinion, not fulfilling its mandated diaconal role. Instead, the participants mentioned that the Church's response to social services is characterized by a paradigm that focuses on spiritualization and clericalism in providing services. This is in reference to the Church's failure to abide to Diakonia, the frameworks for Catholic Social Teaching, and Myers' Transformational Development that focus on social services and empowering the poor.

The findings of this study indicate that the participants believe the following are issues the Roman Catholic Church in the Diocese of Lindi should focus on in order to conform to the process of Transformational Development – the positive change in the whole human life materially, socially and spiritually:

1. Educational projects which include building Vocational Training Centers and Secondary Schools;
2. Poverty alleviation projects; such as agricultural resources projects, strategies of poverty alleviations, and there should be professionals to supervise businesses in the parishes to help parish priests.
3. The advocacy role the Roman Catholic Church must play in persuading and pressuring the government and businessmen to increase the prices of crops and provide markets for better trade: and
4. Address problems associated with poverty in the Diocese.

The majority of the participants indicated that the Roman Catholic Church in the Diocese of Lindi is not involved, as it should be in empowering the poor economically.

Participants cited the fact that the government of Tanzania has ineffective economic policies and has failed to provide fair market value for goods and services. Instead, they mentioned other institutions and Non-Governmental Organizations (NGOs) as actively involved in community development in the Diocese, (e.g., Agha Khan, FAO, PDEP, Salvation Army and TASAF). In addition, the participants mentioned that the Roman Catholic Church in the Diocese of Lindi fails to address the problem of poverty, claiming that there are little or no development strategies, and that the provision of social services is not sufficient to meet the needs of the people.

Tanzania is a country that has abundant resources, including people, land, water, natural resources, minerals, game reserves, and livestock. But, because of inadequate capacity in terms of knowledge and skills, ineffective governance, and the poor application of science and technology, most communities in Tanzania have been unable to utilize these resources effectively in bringing about meaningful development (*The United Republic of Tanzania* 1996:4).

As it has been suggested by Korten (1990) in (section 5.7) of this research that it would be most appropriate and prudent for the Diocese of Lindi to advance a model of development and embark on a partnership with the NGOs working in the area to address poverty and implement successful development strategies. According to Korten (1990:115-120) NGOs evolve in a pattern. There are three identifiable stages or generations of strategic orientation, each moving further away from alleviating symptoms towards attacking more fundamental causes of the problems. He indicates that:

The first generation involves the direct delivery of services to meet the immediate deficiency or shortage experienced by the beneficiary population, such as needs for food, health care or shelter. During the missionary era, most churches and missionary societies were important because of the provision of basic education

and health care largely to church-related organizations. In this stage, the NGO is the doer while the beneficiary is passive.

The second generation focuses the energies of the agency on developing the capacities of the people to better meet their own needs through self-reliant local action. Accordingly, the true second generation strategies are developmental in concept, and are often referred to as community development strategies. The NGOs in this stage of development began to package their activities as village development projects.

The third generation looks beyond the individual community and seeks changes in specific policies and institutions at local, national and global levels. The self-reliant village development initiatives are likely to be sustained only so long as they are linked into a supportive national development system.

Following Korten's style movement of agencies, the participants indicated that services provided by the Roman Catholic Church in the Diocese of Lindi falls in the first generation strategies in which the Church deals with relief and welfare. The participants in the study call upon the church to move to the second and third generation strategies in which the local church would be more involved in transformational development styles by promoting projects in small-scale, self-reliant local and sustainable systems development.

Except for the few parishes, which have development strategies at their level, the participants also indicated that the Diocese of Lindi lacks strategies concerning economic development. The participants suggested that the Roman Catholic Church in the Diocese is not successful in providing social services to the people to alleviate the effects of poverty on them and their families.

7.3 CONCLUSIONS

The findings of this study support a need for a paradigm shift in the Diocese of Lindi as it pertains to the literature about transformational development, poverty in Tanzania, especially in the Diocese of Lindi, as well as the comments from the participants. This researcher, therefore, suggests the model of Diakonia in order to alleviate the poverty that ravages the people of Lindi. Paradigm in this context means, “a generally accepted perspective of a particular discipline at a given time, which contains a basic set of beliefs or assumptions that guide an endeavor” (Creswell and Plano Clark 2007:21). The constructive paradigm with grounded theory in this research suggests a model which is faithful to data and evidence from the participants.

Based upon the comments from the participants in the study, it can be concluded that there is a definite need for the Roman Catholic Church in the Diocese of Lindi to consider a shift in its paradigm to address the following:

1. Concern for the poor and marginalized groups. The leaders of the Roman Catholic Church in the Diocese of Lindi should be focused and inspired more by this biblical concern for these groups. Zalot and Guevin (2008:55) affirm the preferential option for the poor that “the rationale for this principle is that Jesus and the prophets championed the cause of the poor (both materially and spiritually).”
2. Take an active role in addressing the problem of poverty that confronts the people of the Diocese, since theology is contextual by its nature and that it should address society’s issues and problems in a holistic way (Myers 1999:134).
3. Change its theological methodology that currently adheres to the old clerical paradigm in which administration is top-down and where the faithful are

perceived as lower, dependent, and in need of guidance (Callahan 2002:58). In addition, there is a general tendency on the part of the diocesan administration to be slow in implementing decisions.

4. Support the position that it is healthy for the church in the developing world to continue to have external funding support for its developmental ministry. What is undesirable is to expect external funding for the internal administration of the church (Oladipo 2000:151).
5. Mismanagement or misapplication of funds needs to be identified if occurring and rooted out.
6. The relationship of the economy and the free market in the Diocese of Lindi should be dealt within the context of fair trade and the communal nature of human beings. It is also upon the Roman Catholic Church in Tanzania to be prophetic to the government regarding the implementations of its development and economic policies. The Church should concern itself with the fact that every economic decision and institution must be judged in light of whether it protects or undermines the dignity of the human person (CCC#2426). Sugden (2000:119) points out that the Church should assist the poor to fulfill their human potential through a mechanism of trade conducted in accord with principle of justice, in a process that provides a link between poor and non-poor and loans to poor people. This view sees human beings as more than objects of charity and human relations as defined by more than economics.

The churches in the Diocese of Lindi should focus on breaking the cycle of poverty of its parishioners. As stated in chapter four of this study, one of the causes of poverty in the Diocese is the culture of poverty. In other words, an individual who grows up in a culture of poverty is most likely destined for a life of poverty unless something rather dramatic (transformation) takes place in their life. Poor nutrition, poor education, and poor

working conditions, while not in every case, can easily condemn an individual into perpetual poverty.

Based upon the responses of the participants in this study, the findings clearly indicate that the Diocese of Lindi is not fulfilling its role of Diakonia, Catholic Social Teaching and Myers' Transformational Development. Therefore, it is proposed that the Diocese of Lindi implement a model of Diakonia which takes the following seriously:

4. The diaconal role of the church, which is mandated to minister to the poor in deed and word, guided by Christian love, in order to enable the poor to lead a better life (Pieterse 2001:111).
5. The Roman Catholic Church Social Teaching that deals with social, economic and political issues (Zalot and Guevin 2008:46) and therefore the local church must recognize that poverty is structural and the problems of the poor are to be dealt with effectively, as well as the socio-economic and political structures are to be addressed and transformed.
6. Transformational Development – a concern for seeking positive change in the whole of human life, socially and spiritually (Myers 1999:3, 14). The poor, as living human documents, should not only be read and interpreted, but also taken seriously and regarded as central to the liberation process. The poor are to play a central role in the transformation of society. They are to be involved in the “functional priesthood of all believers” that clerics do not have any precedence over other Christians in their pastoral duties.

Again as indicated previously, Myers (1999:121) insists that the beginning of healing the marred image of the poor is to insist that they alone have the right to describe their current reality and to shape the vision of their better future.

In addition, academics, policy-makers and Transformational Development practitioners are increasingly interested in the contribution that effective management of knowledge across organizational and professional boundaries can make to improved public services. They advocate that, in pursuit of service improvement, institutional organizations such as the Roman Catholic Church of the Diocese of Lindi, and the Church Universal, should transform themselves into “learning organizations”, with individuals, groups and organizations sharing knowledge across institutionalized boundaries – that is organizational and professional boundaries (Currie and Suhomlinova 2006:1-2). The poor, therefore, are not merely to be passive participants or recipients. Instead of giving the poor handouts, they should be empowered to provide for themselves.

Scriptures affirm that God is on the side of the poor; the local church and the Church Universal should be politically committed to the poor and in solidarity with them. Myers (2000:65) states that the role of the Church is to be a servant to the community and a source of encouragement as to what God intends and what God offers. He clearly states, “In no way is the church to claim leadership or superior position, unless this is the will of the community.”

The concept of *Diakonia* which is the biblical framework of this research upholds that an important characteristic of a church engaged in transformational development is unity among believers. There is a need for strengthening the ecumenical relations between Protestant churches, the Roman Catholic Church and the Non Governmental Organizations since transformational development is such an enormous task that no single church or institution can do it alone. This is a clear call for all Christian churches to involve non-members in the community if we want our social programs to succeed in transformation. In addition, this research takes the position that it not unhealthy for the church in Africa to continue to have external funding support for its development ministry.

7.4 RECOMMENDATIONS

This researcher makes the following recommendations for further research study:

1. The Magisterium of the Roman Catholic Church should consider conducting further research concerning the actual practices of Diakonia and Transformational Development in a random sample of dioceses throughout the world to determine, if in fact, they are fulfilling the Biblical precept of Diakonia that is consistent with Jesus Christ's command: "...If you have two coats," He replied, "give one to the poor. If you have extra food, give it away to those who are hungry" (Lk 3:11). In so doing, it might also be enlightening to compare and contrast the findings among and between the dioceses of the various countries.
2. Further research should be undertaken to compare and contrast the responses of clergy concerning the practices of Diakonia within various dioceses to those of their laity utilizing the questions in Appendix B of this study.
3. Additional research regarding the Roman Catholic Church's mandate concerning Diakonia and its implementation, or lack thereof, in other dioceses of the country of Tanzania, and well as other countries throughout the world.
4. Future research should focus on the role of the clergy and laity in Transformational Development and examine the training methods for the laity and efforts to empower them. In this regard:
 - (a) Is the Church training local community in agricultural skills, and helping them to form associations to control the market for their crops?
 - (b) Is the Church building sustainable structures and models that address the harsh realities and problems of the poor? Is the Church making an effort to

address the issues of poverty from the perspective of its diaconal and transformational development roles?

- (c) Is the Church empowering the poor in terms of analytical skills that provide them with the capacity to understand the socio-economic and political structures that continue to keep them mired in poverty?

In conclusion, it is the opinion of this researcher that the Church has the potential to liberate the poor if only it were to implement the precepts of God's preferential option for the poor (cf. Isa. 35:4-7; Psalm 146:7-10; Mk.7: 31-37; Js. 2:1-5) and transformational development. The local church must take seriously the socio-economic and political structures that perpetuate poverty and other injustices in society. The model of Diakonia described herein is offered as a strategy to assist it in doing so.

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APPENDIX A

CHIUMBATI SHULENI
P.O.BOX 159
NACHINGWEA, LINDI.

Dear Rev. /Mrs. /Mr.....

Greetings

You are hereby requested to participate in a research project that is undertaken as requirement for the PhD degree with the University of Stellenbosch, Republic of South Africa.

The title for the dissertation is: **The Diaconal Role of the Roman Catholic Church within the Diocese of Lindi Southern Tanzania: An Assessment of its Transformational Development.**

The study has two phases, namely:

1. Review of Literature and
2. Empirical Research done by way of In-depth Interviews among parish priests and members of the parish of extension of ten.

It is with the latter part of the study that your participation is requested. This will involve an In-depth interview with you.

The objective of the study is to interview members of the Diocese of Lindi in view of understanding poverty from their perspective, as well as understanding the extent to which the Roman Catholic Church is practicing, and proving “diakonia” (charity), and sustainable Transformational Development (positive change in whole human life materially, socially and spiritually) to the people of the diocese.

The duration of the interview is estimated to be between 45 to 60 minutes.

You are assured that participation and input obtained will be treated with utmost care to maintain confidentiality. In the final (dissertation) report your name will not be divulged to ensure anonymity. You are also ensured that efforts will be taken to ensure that all ethical obligations and consideration will be adhered to.

Participation in this research is voluntary. Should you in due course decide to withdraw your participation at any time, you are free to do so.

With warm regards, in Christ,

J. F. Kamwendo

APPENDIX B

Aide Memoir (Interview Questions)

Personal Data

1. Name of Participant (or Code Name) _____
2. Address (Parish) _____
3. Age _____ 4. Gender (male/female) _____ 5. Marital Status _____
6. Occupation _____ 7. Employer _____
8. Highest Education level _____ 9. Tertiary Education _____
10. Income (optional) _____ 11. Other sources of income _____
12. Size of Household _____
13. Type of dwelling (own house, rented house/room) _____

Purpose of Research: There is the concern as to whether the Roman Catholic Church in Lindi Diocese is fulfilling its mandated diaconal role.

(Key questions that may be followed up by other questions as the researcher proceeds with interview)

Part I

1. What is your experience with poverty?
2. What are the main features of poverty?
3. Do you consider yourself (and family if applicable) to be living at the poverty level?

4. What are the causes of poverty?

5. What do you understand by the word poverty? (Your understanding of poverty)

Part II

1. What economic challenges do people in your area face?

2. Which institutions in your area that are involved with community development?

3. Which services do the respective institutions provide to the people in your area?

4. How do all contribute to the development of the people in this area?

5. What is the response of the people towards the services provided by these institutions?

Part III

1. What is the economic situation of the people in the Diocese of Lindi?

2. Which services does the Roman Catholic Church provide in order to empower (developing their capacity and skills) the people in the parish?

3. In your opinion what is the Church doing to address poverty and that of the members of the parish who are poor?

4. What, in your opinion do you believe the Church can do better to address poverty?

Part IV

1. How do you feel about the social services provided by the Roman Catholic Church in the area?

2. What are transformational development strategies (an organization plans in development to achieve its mission) that are applied by the Roman Catholic Church when giving service?

3. How successful is the Roman Catholic Church in giving social services to people in this diocese?

4. What is the Roman Catholic Church not doing in this diocese in terms of “transformational development” (physical, social and spiritual development) and that it should and could be doing?

5. What role does the Roman Catholic Church play in the community development (the collective capacity of the people to come together, identify and meet community needs) of the parish?

APPENDIX C

STEPS IN DATA COLLECTION

1. Developing an interview schedule or guide. The guide is to be used only as a guide and not as a prop (Boyce and Neale 2006:5).
2. The interview guide consists of a list of topics that will be covered, which may be set out with headings with a number of sub-topics that might be posed as questions grouped together under each heading (Boyce and Neale 2006:5).
3. The interview is not bound by a rigid questionnaire designed to ensure the same questions are asked to all participants in exactly the same way. Where necessary, translate guide into local language and test the translation (Boyce and Neale 2006:5).
4. Constant consultation of basic principles of in-depth interview data collection techniques. Keep such principles at the back of one's mind all the time (Appendix C).
5. Select sample randomly. Remember that participants are selected objectively and not to be friends or acquaintances (Boyce and Neale 2006:4).
6. Letters to prospective participants requesting them to participate (Appendix A). The letter should explain the nature of the study and provide an indication of how long the interview could take (Boyce and Neale 2006:7). The time is estimated to be 45 to 60 minutes.
7. Ensure that there are no distractions at the time of interviews.

APPENDIX D

METHODS AND PRINCIPLES REGARDING DATA COLLECTION

(These principles should be kept in mind and referred to constantly during data collection process)

This research uses Qualitative Research Methodology, which in turn uses a number of data collection methods. The methods used in this study are the focus group and In-depth interviews. As the data collection process unfolds, the following principles should be kept in mind:

PRINCIPLES

1. In-depth interview is a data collection method used to produce qualitative data, emphasizing the depth rather than numerical information (statistical information). The aim is to explore new issues in depth (Boyce and Neale 2006:3).
2. This method of data collection is not concerned with measurement. This method can provide a greater breadth of data than other types given its qualitative nature.
3. This method is different from others such as surveys in that it explores small, purposive sample and is less structured than other methods. Data is collected from a limited number of individuals (Boyce and Neale 2006:3).
4. Although this methodology is less structured than methods from the qualitative research methodology, there is no such thing as an unstructured interview. Unfortunately, this method is often degraded and dismissed as less scientific than others, by those with a one-sided, biased preference for quantitative research.

5. A basic feature of the unstructured interview is that it attempts to understand the complex behavior of members of society without imposing any prior categorization that may limit the inquiry.

6. The purpose of this method is to uncover and describe the participants' perspective on events. In this method, the participants are encouraged to relate in their own terms, experiences and attitudes that are relevant to the research problem (Marshall and Rossman 1999:110). The participants' perspective on the phenomenon of interest is allowed to unfold as the participant views it, and not as the researcher views it (Marshall and Rossman 1999:108). A major concern in In-depth interviews is to understand the world of the participants as they construct it.

7. In the In-depth interview (unstructured), the person interviewed is free to voice his/her own concerns and to share in directing the flow of the conversation (Boyce and Neale 2006:3).

8. The In-depth interview is like a guided discussion, exploring one or more topics to help uncover the participants' views, but otherwise respects how the participants frame and structure the responses. This is an assumption that is fundamental to Qualitative research (Boyce and Neale 2006:3-4).

9. The In-depth interview is a conversation with a purpose, not with predetermined categories. This relies on open questions to introduce topic of interest. This allows the researcher to probe interesting avenues that are identified during the interview (Marshall and Rossman 1990:108).

10. This method does not use a questionnaire, but an interview schedule or guide (Appendix B).

